

CALVINO-LUTHERANISMUS:

O R, A N

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O N T H E

M Y S T E R I E S

O F

P R E D E S T I N A T I O N,

F R E E - W I L L,

R E P E N T A N C E, &c.

Illustrated with divers curious Notes, varii Argumenti;
wherein are made fundry Observations on THE
CHRISTIAN PHILOSOPHER, THE CHRISTIAN
FREE-THINKER, Mr. H——y's COUP DE GRACE,
Mr. WARBURTON, Mr. WESLEY, &c. &c. &c.

T O G E T H E R W I T H

A N A P O L O G Y I N D E F E N C E O F C A R D A N,
M A C H I A V E L, and M A N I N I.

By T. S. O. R. *Cosmopolitanus*, è Soc. J, & R. C.

Immensum molis opus, si inquirere tanta
Nequicquam pergis. Nam cuncta, & singula cur non
Sint bona perpetuo, cur non sint optima, quæ Di
Fecerunt nos Causa latet, semperque latebit. *Temp. Lib. lib. 2.*
Æque mihi jucunda erit Simplicitas dissentientis, quam compro-
bantis Autoritas. *Plin. Ep.*

Ne mea Dona tibi studio disposita fideli
Intellecta prius quam sint contempta relinquo. *Lucretius.*

With a compleat Index of Books and Authorities, printed or
manuscript, herein used.

L O N D O N:

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To the HONOURABLE
MUHAMMĒDH, CHELEBI, CARA DEULET,
AN ILLUSTRIOUS NATIVE OF
HINDU-^ASTAN:

THE PERFECTION AND STAR OF ORIENTAL WISDOM:

O N E

WHO PIOUSLY VENERATES THE HOLY MYSTERIES

OF NABI ISA MESĪH

(THE ETERNAL WORD, AND SPIRIT OF GOD)

A S

A TESTIMONY OF GRATITUDE, AND

SINCEREST FRIENDSHIP,

THIS TRACT, *CALVINO-LUTHERANISMUS*, IS

WITH ALL DUE RESPECT, AND ESTEEM,

Inscribed

By T. S. O. R. è Soc. J. & R. C.

His real FRIEND, and

ADMIRER.

TO BE HONORABLE

THE HONORABLE CHIEF, CANAL DEPUTY

AN ILLUSTRIOUS NATIVE OF

INDIA

IN CONNECTION WITH THE CANAL WORKS

OF

THE HONORABLE CHIEF, CANAL DEPUTY

OF INDIA



THE HONORABLE CHIEF, CANAL DEPUTY

OF INDIA

IN CONNECTION WITH THE CANAL WORKS

OF INDIA

OF

THE HONORABLE CHIEF, CANAL DEPUTY

OF INDIA

OF INDIA



T H E
P R E F A C E.

S O watchful and omnipotent
 hath ever been the Eye and
 Hand of God, that nothing,
 by himself designed to Worth and Use,
 could wholly and entirely be ever de-
 based, or laid aside : And in this is
 demonstrable the great and perfect
 Goodness, Wisdom, and Power, na-
 turally existing in the supreme Being.
 Moses, the Guide and Lawgiver of
 the Jewish Nation, and Cyrus, the
 great and wise King of the Persians,
 both devoted, in their Infancy, to Ruin
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and Obscurity, were, by that Eye and Hand, kept and advanced unto the highest Elevation of Honours, and Employments, for the Good, Benefit, and Preservation, of his elected Church.

*SOME Footsteps of this Care and Power, in the divine Providence, we may observe, are plainly to be seen, in the valuable Writings of pious and learned Men; several whereof, (otherwise seeming condemned to Darknes and Destruction) after various Revolutions, meeting with a different Fate, have seen the Light, and been perused, to the profitable Comfort of many; and although, at present indeed, divers precious, and almost inestimable, Volumes, which would afford an infinite Pleasure to the Eyes and Minds of the truly learned, are said to be not * extant, or utterly destroyed*

[* Not extant.] That illustrious Philosopher, H. Cardan, in his 17th Book *de Rerum Varietate*, Chap. 98. takes Notice of M. T. Cicero's Books *de Vitâ beatâ*, and *de Gloriâ*, which he saw, in the famous

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stroyed by Casualties, and various Misfortunes ; yet I doubt not, but in future Ages our Posterity, will at length discover, and, after having found,

famous Library of *Don Diego Hurtado de Mendoza*, with several other scarce, and valuable, MSS. chiefly *Greek*; and Mr. *John Dee*, a most excellent Astronomer and Antiquary, observes, that the Books *de Republicâ* were in Being, even in his Time, in a certain Monastery at *Canterbury*: The so much admired *Livy* (to purchase a Copy of which *Antony Panormita* sold an Estate) is yet, in this Age, printed *imperfect*; although it is said, that a Manuscript of it compleat, is preserved in a Library in *Asia*; and one may find Mr. *le Gallois*, in his *Traite sur les Biblioth.* speaking of an Oriental Version of this fine Author, at *Morocco*: I really believe many other curious, and useful, Writings, still to remain in *Libraries*, close pent up, a Prey to the *Worms* and *Moths*: It were greatly to be wished, for the promoting of Learning, that Encouragement were given for a Translation, of *Vettius Valens* in Gr. formerly Mr. *Dee's*, at present, carefully enclosed within the Archives of the *Bodleian Library*; perhaps the rarest MS. of its Kind, in all Europe: The Book *Shaster* also, now lying useless in the same noble Repository of the most curious Monuments of Literature, would well deserve the Pains, and Labour, of an able Hand. And I dare venture to affirm, that, in the *Malabarian Wagadasastirum*, we should be able to retrieve the *Medicinal*
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Knowledge,

found, earnestly endeavour at the Publication of some, if not all, of these curious and hidden Jewels, at present, by the ignorant Multitude, deemed irretrievable.

*WHEREFORE, upon these following Considerations, I have thought it not improper (gentle Reader) to publish this small, but curious, Tract, concerning the Doctrines of * Predestination ; and to dedicate it to thy Use,*

Knowledge, contained in the Volumes of the ancient Hermes. N. B. I think this may be said, for the Honour of England, and, in particular, of the University of Oxford, that, for a Collection of Eastern MSS. it very justly bears the Belle of all the Regions, Cities, and Universities, in Christendom.

[* Predestination.] There is nothing bears harder upon *human Reason*, than the common, and most usual Acceptation, of *this Word* ; it has been the Cause of the *Ruin*, and utter Destruction, of many poor *simple*, and deluded, *People*, who from the Meditation of this *alone*, accompanied with the evil Suggestions of Mankind's *Arch-Enemy*, Satan, fall into a sad and dismal *Despair* : This produces Torments in the Mind unsufferable ; the Anguish it creates, no Tongue is able to express, no Heart can conceive ! Now *Predestination*

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Use, and Comfort : Indeed, had it so pleased the Father of Spirits, that the worthy Author, of this Treatise, had survived it's Publication, it would have been much more desirable. For then, no Doubt, but we should have seen it in its full Splendor, refined, and digested : He being a Man of an exact Judgment, quick Apprehension, and acute Reasoning ; one who made it

tion may be defined thus ; it is a Judgment, or Decree, of God, whereby he has resolved, from all Eternity, to save a certain Number of Persons, hence named the *Elect*, i. e. chosen. The first Founder of the *Predstinarian Sect* is generally looked upon to be St. *Augustine*, he being the first of the Fathers, that seems to have asserted this Doctrine, in such express Terms : Though the World is greatly divided in its Opinion, concerning the real Sentiments and Belief, of this holy Father, with respect to this Article. There were also cotemporary with St. *Augustine*, the *Predestinatiani* ; a Sect, who had their Rise in *Africa*, in the Monastery of *Adrumetum* ; and from thence they propagated this their Heresy, amongst the *Gauls*, where one of them, a Priest, by Name *Lucidus*, was condemned by *Faustus*, Bishop of *Rbeggio*, and his Sentence confirmed by two Councils. In the ninth Century we also find, this

it his chief Aim, to promote the Cause of Christ, and the Good of the Church: which moved him to single out Arguments answerable thereto, on which he spent his best Thoughts.

YET endeavouring to preserve some, at least, of this pious Gentleman's Remains, and considering (not so much what might have been as) what now may be, for the Service of God's People, I have thought good rather to communicate them thus, than that they should perish with the Author.

NO

Doctrine revived by *Godescalcus*, one of the *Benedictine Order*, who (as *Hincmarus*, in a Letter to *Pope Nicolas*, relates) maintained, with the ancient *Predestinariani*, who had been already *anathematized*, that God predestinated some to eternal Life, and others to eternal Death; that God did not will all People to be saved; that Jesus Christ did not die for all, but only the Elect, or those who should be saved. This Word is also used, in order to denote a Concatenation of second Causes, appointed by *Providence*, in Virtue whereof, things are brought to pass by a *fatal Necessity*, contrary to all Appearances, and maugre all Opposition, And it is, in this Sense, understood of the ancient Philosophers amongst the

The PREFACE. vii

NO Times, I believe, since the Foundation of the World, ever stood in greater Need of something in this Way, than these. England, alas! we find, is over-run by a certain Far-rago of enthusiastic Tenets, propagated chiefly, and advanced to the Ruin, and Seduction of many sober well-meaning People, by a Set of hypocritical Knaves; who in their pharisaical Cant, and specious Outside of Religion, draw Numbers aside after them, into the mazy Paths of Error: And

the Heathens, in their Notions concerning Fate, and absolute Necessity in earthly Things.

Fata regunt Homines — Juven. Sat 9.

The Turks are said much to confide in this, that nothing, either Good or Evil, can happen contrary to the divine Decree; according to a noted Saying, amongst them, Chair usheru min Allah, i. e. Good and Evil are from God: Yet they allow a Freewill in Man, for this Reason, that, Kiuffar (namely Christian, and even all Moham-medans, not Musulmen) may not, at the last Judgment, excuse their not embracing the true Religion and Faith, from a Plea of their wanting Freewill.

it is to me strange, nay wonderfully strange, when I behold so great a Party amongst us, not only of the unthinking, but even of the more prudent, who have been captivated (I know not how) by the wild Fanaticism, and blind Zeal of such Devotees!

LET Things go even as they will, yet most certain I am; TRUE RELIGION can never, in its own Nature, consist wholly in external Forms, and Appearances of Worship, and Adoration; for it is plain, that we may be the most exact, of any Persons in the World, in the strict Observation of these Things, without one single Grain of pure, and undefiled, Religion or Piety: These are the Words*

[* *Piety.*] It was an excellent Observation of a certain noble Philosopher, among the Ancients; *ANET APETHΣ ΘΕΟΣ ONOMA MONON. WITHOUT THE PURITY OF VIRTUE, GOD IS NOTHING BUT AN EMPTY NAME.* The Nature and Design of *Religion* is not a *political* Scheme, invented only to *amuse*, and *deceive*, the *Vulgar*, with Notions OF FUTURE REWARDS

Words of the wisest of Kings, The Great Salomoh ; My Son, GIVE ME THINE HEART. Hereby intimating, that a Sincerity of Intention, built on the Basis of a right Faith, is absolutely necessary to render a Man truly pious, and a Lover of Virtue.

HUMAN

WARDS AND PUNISHMENTS, &c. but the *eternal* GOD himself was the *Author* of the *Christian* Dispensation, equally obligatory upoh the *greatest* Prince, as on the *meanest* Slave. In this Age Infidelity and *Atheism* greatly prevail amongst us, the Infection spreads, and grows fashionable, and creeps out of Cities into the Villages : To impeach, and *rail* at the *Duties* of *Religion* is become the first Exercise of Wit, in which young Gentlemen are disciplined ; and *Atheistic Principles* the only Knowledge, and Accomplishment, they gain by a *gentile* Education. *Modern* Politeness would be now looked upon, as highly defective, if not ushered in with some satirical pretty *Reflections*, and Turns of *Wit*, against PRIESTCRAFT and RELIGION : In short trifling Fictions, and imaginary Tales, *obscene Epigrams* and Poems, and such like idle Performances, please the Taste of the Town much better, than any *solid*, really virtuous, and instructive *Writings*. And I cannot but fancy, that if *Pietro Aretin* his *Raggionamenti* were finely translated, by
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HUMAN Nature is both adorned and elevated unto the highest Pitch of Wisdom, and Perfection, when assisted by the Spirit and Genius of Religion, as delivered, uncorrupt and chaste, in the sacred Codes. There we may behold all that is amiable and lovely, all that is useful and profitable; it is there
we

an *able* Hand (a Master of the Subject) it would sell beyond Expectation. So much is poor *England* infatuated!—Now these Reflections arose in my Mind, upon considering the prodigious Run, a certain Book, under the Name of *PAMELA*, has had; which, in the Opinion of several Persons of great Judgment, and Sense, is full of the silliest and meanest Conceptions, and swelled out with trifling Superfluities, and almost endless Tautologies: This Novel, I say, (or whatever else you may please to call it) has been extravagantly cried up by some, and recommended even in the *PULPIT*. Rightly was it observed in that old Adage, *Non Barba facit Philosophum, neque Cucullus Monachum*: Experience and daily Observation sufficiently can attest, *All is not Gold that glisters*; and doubtless there are amongst us, Numbers of the *Homines PLUMBEI*, (as they are fitly termed by an excellent Writer) who, despising the Study of Politeness and Letters, have gained to themselves the *HIGHEST PREFERMENTS*, by an *obsequious Cringing*, and Compliance to whatever
 is

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*we may repose our burthened Minds,
and find real Satisfaction and Peace ;
in short, in it is contained whatsoever
can advance our Contentment, or In-
terest, or Reputation. Christ certainly
came not into the World, only to af-
ford us Matter of Speculations, mere-
ly physical, to kindle a Fire amongst
us, of Disputations, and contentious
Arguments, whilst, in the mean Time,
our Hearts are utterly void and desti-
tute of the divine Energy, and pure
Love, actuating in the Soul of Man.*

The

is base, and dishonourable ; ipsi præterea literis
vix mediocriter imbuti, aut ullis Artibus nisi
quas si boni essent Cives prorsus nescissent : Ibid.
And here give me leave to close the whole of this
Remark, in these few Lines, from *Buchanan's*
Franciscanus ;

Non te grammaticas opus est ediscere nugas,
Et tetricis languere scholis, tantum elige gnomas
Priscorum e libris paucas : tria commata Tulli,
Virgili totidem versus, vel carmen Horati
Dimidium : hæc omnis ceu condimenta loquelæ
Semper habet in promptu, sic crescet Opinio,
furret

Hinc DECUS, ET STUPIDI MAGNA AD-
MIRATIO VULGI !

The Way to Heaven, according to the evangelical primitive Institutions, appears plain and easy, provided that we have but honest Hearts : Blessed is the Man, (yea thrice blessed is he) who hath Sincerity, Truth, Uprightness, and Humility, all concentrated within him : It is the Disposition of the Heart, that influences all the external Actions ; and where these Graces meet, all the Practices of Religion will shew themselves, in the most amiable, and shining, Light. God respects not so much the Gift, as the Heart of the Donor ; such as the Heart is, even such are the Actions, and Works, that flow from it : Thus if you would truly fulfil the Commandments of God, your Creator, you must do it, by Love flowing from a pure Heart, a good Conscience, and Faith unfeigned. — But, ah me ! Man's Heart is deceitful above all Things, who can truly know it ? Frequently there lies lurking, within its most secret

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cret Recesses, Dissimulation, and Falsehood, Vices of the deepest Dye, of all the most pernicious, and detestable, by these are dissolved the very Nerves, and Sinews, of human Fellowship, and Society; and therefore, if it were for no other Reason, very justly merit the common Aversion. A Person who makes use of the Arts of Hypocrisy and Dissimulation, is rightly named, by the Jewish Rabbins, איש לב ולב Multiplici Vir Corde; or, as the Apostle phrases it, Ἀνὴρ διψυχος. One outwardly appearing with the Meekness, and demure Looks, of a Saint, but, in his Heart, inwardly conceals the blackest, and most foul, Intentions;

Oh, what may Man, within him hide,
Though Angel, on the outward Side?
Shakespear's Measure for Measure.

THIS Practice of Dissimulation has been the Foundation-Stone, upon which have been built, most of the Dissensions,

*Diffensions, Subversions of Government, &c. that ever have been projected; and all only to satisfy the worldly ambitious Designs, and Interests, of a few RELIGIOUS * VILLAINS!*

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[* *VILLAINS.*] To make a Conjunction of *Religion* with *Iniquity*, may appear to some, a Sort of paradoxical *ὀξύμωρον*; but, in Fact, nothing can be more *true*, for, as *Curtius* wisely insinuates, *Nulla Res efficacius Multitudinem regit quam Superstitio, melius Vatibus quam Ducibus parent, vanâ Religione capti, etiam impotentes Fœminæ*; There is nothing so forcible as Superstition, or better than *blind Zeal* to rule a Multitude: And therefore most *Impostors*, in all Ages, have profest *religious* Intentions, on Purpose to screen their horrid *Impieties*; and the greatest of Villainies have been generally executed, under the Mask of *Sanctity* and *Godliness*. Dean *Swift*, I remember, in his *Queries relating to the sacramental Test*, delivers himself thus: “ The Sectaries
 “ attempted the three most infernal Actions, that
 “ could possibly enter into the Hearts of Men, for-
 “ faken by God, which were, the Murder of a most
 “ pious King, the Destruction of the Monarchy,
 “ and the Extirpation of the Church; and succeed-
 “ ed in them all.” This is most certain, and the *instrumental* Cause thereof, is *Religion*, and the Presence of a *godly* Reformation! *Oliver Cromwell*, by this Means, deceived all Parties, and ended the

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CERTAINLY it is easy for any one impartial Reader to observe, (or, at least, in Imagination to trace out) the ill Effects, necessarily proceeding, from the Doctrines, and pernicious Tenets, of the aforementioned vagrant, fanatical, Teachers, by whom, of late, the British Nation hath been
so

the Year 1648, in the most flagrant Impiety conceivable: "A Year (says my Lord Clarendon) in which the Memory of all the Transactions ought to be rased out of all Records, lest, by the Success of it, Atheism, Infidelity, and Rebellion, should be propagated in the World."

Tantum relligio potuit suadere Malorum! Lucr.

How was the great Rabbi Akibba, with several honest, and well meaning, Jews deceived, in the Times of the Emperor Adrian, by their false Messiah, who assumed, to himself, the Name בר כוכב Bar Cocabb, Son of the Star, in Allusion to the Prophecy of the Book of Numbers; *There shall come A STAR out of Jacob!* They anointed him King, in the City Bether; where he spoke of nothing but Battles, and victorious Triumphs, they were to gain, over their Enemies the Romans, and even all the Nations of the World, were to be subdued unto them. But alas! their Ignorance and Plindness proved very fatal, and
involved

so miserably deluded, and abused. Have they not, under the Pretence of reviving the Practice, and Profession, of the true Primitive Christianity, created numberless Disorders, and senseless Extravagances, amongst our People, many of whom, by their preaching, and tautologous Exhortations (perplexing, and perverting, rather than expounding, the Scriptures) have been reduced even to Madness, and sometimes fatal Despair? Our English Liturgy,

involved them all in one general Ruin: For to the Number of *five Hundred, and eighty Thousand*, all, together with the Author of this their strange Delusion, fell a Sacrifice to the just Revenge, and Fury, of the incensed Monarch *Adrian*, in the Year of Christ, 135. The miserable Remains of this unhappy Nation, reflecting on the Causes of so tragical a Catastrophe, have given *Bar Cōcabb* a Name of Contempt, and Derision, terming him בר בוויבה *Bar Cūzibab, The Son of a Lye*; a Name which they remember even to this Day. See a curious Hebrew Book, entitled שבת ידוור *Shabbat Yedvur*, which contains many valuable Particulars, not to be met with elsewhere: Consult also, at your Leisure, *Vorstius* his Observations, on the דין צמח *of Rabbi David Ganz*, at the Year

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Liturgy, which, without all Dispute, is the most august, and noble, Form of Divine Service, at present existing, in the whole World, they have contemptuously disregarded, and set aside; and as to that excellent Book, The Whole Duty of Man, they have entirely condemned it, although without either Reason, or Judgment: And what an unwarrantable Presumption is it in them, to pretend that they do enjoy the extraordinary Gifts of the Holy Ghost, and have divine Communications, and Directions, which, I am sure,

Year 880, of the 4th Millenary. O RELIGIOUS WARS! How horrible are your Cruelties! In the Year of our Lord, 1666, we find one *Schabathai Tzebbi*, professing himself to be the *Messiah*, so long expected, and desired, by the *Jews*: He began at *Jerusalem*, to propagate his Doctrine, which took wonderfully among the meaner Sort; and then went into *Gaza*, where the People were so affected, that they gave themselves entirely up to their Prayers, Alms, and Devotions: After this, he proceeded in his Way to *Smyrna*, the City of his Nativity, where (being a Man of great Cunning and Address) he so deeply fixed himself in the very Hearts of the Generality

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sure, no ordinary Call to the Ministry can, in any wise, justify? Religion, as they paint, and represent, it, wears a melancholy Garb, and assumes a forbidding, unnatural, and, consequently, a discouraging Appearance; whereas, in Reality, no Man has more just Reasons, for Chearfulness, Contentment, and a Sweetness of Disposition, than a good Christian: These Things have been the Means of dividing the Affections of the People, insomuch, that

lity that it was dangerous for a Person to dispute the Truth of this Forgery. His Titles were; *The only and first-born Son of God, The Messiah and Redeemer of Israel, Schabathai Tzebbi, The Man elevated to the height of all Sublimity, The celestial Lion, the Sovereign of the King of Kings, whose Majesty be exalted, and his Empire enlarged!* And yet, though dignified with such pompous *Epithets*, and supported by so vast a Concourse, this, the *twenty-fifth* in their List of *Pseudo-Messiahs*, this Man (I say) was forced to abdicate his Pretensions, renounce his Religion, and declare for *Mohammed*, and thus ended this blazing Meteor. I cannot dismiss this Subject, without adding a Word or two out of the Writings, of a learned and honest *Franciscan*, of the 13th Century, the greatest Ornament

that I have known it has been the Cause of great Uneasinesses, in several Families of Distinction, where their superstitious Zeal, and Enthusiasm had gained them Admirers; and quibus Quæstui sunt, capti SUPERSTITIONE Animi, as Livy (upon another Occasion) justly observes. Unde hæc Cæcitas Mentis nisi a Diabolo? Qui ne utiliora, ne honestiora, ne moribus, virtutibus, et SALUTI ANIMARUM conducentia discamus, Phantasias nostras illudit, et trahit ad res minus salutare, et ad

ment of, the so famous University of, *Oxford*; Similiter in Temporibus nostris MAGISTER PASTOR totam Alemanniam et Franciam commovit, et cucurrit post eum Multitudo Hominum, et Gratiam habuit coram toto Vulgo Laicorum in Contemptum Cleri et Ecclesiæ CONFUSIONEM. And further on, you find this Caution; Et nisi Ecclesia occurrat per sancta Consilia ad impediendum et destruendum Opera hujusmodi, aggravabitur intolerabiliter Flagellis Christianorum. Rog. Bachon. Opus Maius, p. 254. Edit. S. Jebb. From hence we may infer, how dangerous to a State, *hypocritical Impostors*, and *Enthusiasts*, may sometimes prove.

gelidas harum Intentionum speculationes quibus neque ad DEUM devoti reddimur, neque ad Proximi dilectionem inflammamur. *Can this Blindness proceed from any other Cause but the DEVIL? Who, in order to divert us from all that is Good, engages us in vain Speculations, which neither inspire us with Devotion towards GOD, nor Charity towards our Neighbour. Vid. Auct. Anonym. Examin. Mag. ac Theolog. Joh. de Wefalia ap. Orthuin. Grat. in Fasc. rer. exp. & fug. Edit. Lond. 1690. P. 333.*

DEPLORABLE to me appears the unhappy Case, and Situation of those poor deluded, ignorant, People, who, guided by their too presumptuous Teachers, and Instructors, unwittingly are themselves the Cause of creating a seditious and impious Schism, entirely disturbing the Peace, and Harmony, of the Church of Christ! Who is there, I pray, can be ever
able

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able to set Bounds to the frantic Zeal of religious Madness? They seem by their Proceedings, to measure the Simplicity of the true Christian Worship, not according to Order, and just Discipline, but indeed, as if it were destitute of all the Rules of Decency: The Authors of this Confusion, are strangely arrogant, and vain, full of Petulancy, and the Spirit of Contention; seeking more their own private Interest, and secular Profit, than the directing the Souls, of their bigotted Admirers, unto Salvation, in a future State. Wherefore being touched with the common Motives, and Principles of Humanity, and remembering, that seasonable Reflection of the comic Poet;

Homo sum; humani nihil a me alienum puto. *Ter. in Heaut.*

I desire, nay earnestly intreat of you, my Fellow-Citizens, residing in this

Corner of the western World, to throw off the Yoke (as many as are joined to a Community of both useless, and pernicious Members, in a Commonwealth) and remove yourselves from under the Tuition, and evil Influence, of such artful Deceivers, the very worst of all Schismaticks; and, as I may say with Lactantius, Christiani esse desierunt, qui, CHRISTI Nomine amisso, humana & externa Vocabula induerunt. Peace ought always to be preserved, where it can, without offending God, and offering Violence to the Conscience of Man; but, notwithstanding the serious and frequent Exhortations, made them by divers considerable Persons, amongst the Clergy, they still remain, and persist in their ill concerted Zeal, and Fanaticism: I shall therefore leave them (it being a very distasteful Subject) in the Words of, that holy Father, Irenæus, a most strenuous Advocate for the Harmony, and Serenity, of the Christian primitive

The PREFACE. xxiii

tive Churches : * It is the Lord will execute Judgment upon all those who make Divisions, who are wild, and have not the Charity of God in them, considering more their own Profit, than the Church's Unity ; and who, for small, and trivial, Differences, rend a pieces, and divide the great, and glorious, Body of Christ, yea, as far as they are able, endeavour to destroy it wholly : These Men speak Peace, but lo ! there is War in their Hearts ; they strain out Gnats, but pass by Camels.

TO conclude——Seeing there are a certain Set of Men, of so little Candour, and so very void of all that

[* *Will execute Judgment.*] Judicabit autem eos qui schismata operantur, qui sunt immanes, non habentes Dei dilectionem ; suamque Utilitatem potius considerantes quam Unitatem Ecclesiæ ; propter modicas quaslibet Causas magnum & gloriosum Corpus Christi conscindunt & dividunt, &, quantum in ipsis est, interficiunt ; pacem loquentes, & bellum operantes ; vere liquantes culicem, & Camelum transglutientes. Irenæus advers. Hæres. B. 4.

*is ingenuous and humane, as to draw invidious Consequences, and Reflections, even from Principles, the most advantageous to the true Religion ; all that I shall request here, of my Readers, is, that I may not be condemned, barely upon their Word, and that, before I be judged, Men will do me so much Justice, as to defer their Censure, until they are perfectly well apprized, of my real Sentiments and Meaning : Quia nulla Scriptura est, quæ non, apud eos qui illam non intelligunt, facile possit reprehendi, as was rightly observed, formerly, by the great St. Austin. Truth is what, in all my Researches, I have most especially aimed after ; which if rightly understood, and applied, must be acknowledged, one of the most noble Occupations, the Mind of Man can be capable of entertaining. I cannot help calling to Mind a Saying of the ingenious Nazami (a Persian Writer in a curious MS. The Loves of Cos-
rois*

The PREFACE. xxv

rois and the beautiful Schirin) it is this ; Make clean every Thing you touch, like Water ; which abstracted from the figurative and allegorical Genius of the Eastern Writing, may signify, a candid and tender Disposition of Mind, to be a requisite Qualification, for every judicious, and impartial, Critic : Now of such an one, I shall always conceive the highest Veneration, and Esteem ; as being the most valuable, and deserving Members, of the Republic of Letters ; but for the malevolent Aspersions of the Ignorant and Vain they certainly must at once merit both my Pity and Contempt. A BUEN ENTENDEDOR POCAS PALABRAS ; as a Spaniard said, and therefore, to say no more, wishing my Readers a pleasant, and agreeable, Repast, I bid them

FARE-WELL.

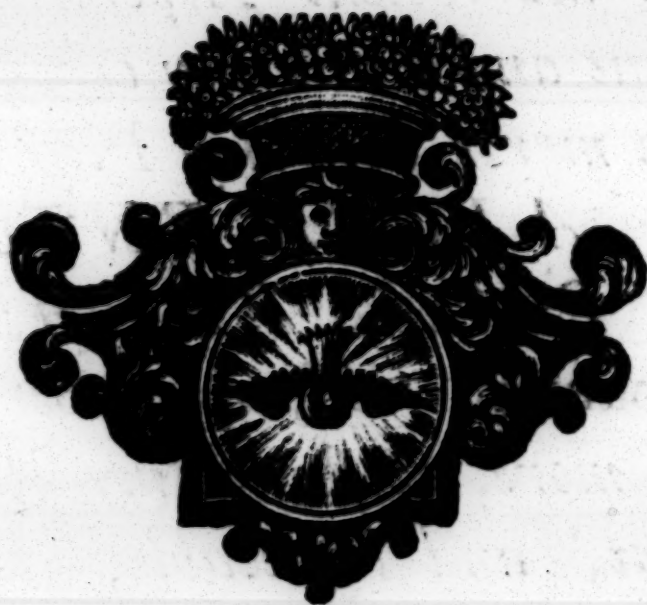
'E

Ἐἰ τι γέγραπται ΚΑΛΩΣ Χρῖσθον δοξαζέ
δοτῆρα,

Ἐἰ τι γέγραπται κακῶς ἼΣΘΙ ΜΕ
ΕἶΝΑΙ ΒΡΟΤΟΝ.

—Vitiis nemo sine nascitur, Op-
timus Ille
Qui minimis urgetur!—Horatius.

T. S. O. R



The

*The XVIIth ARTICLE of RELIGION,
of the Church of ENGLAND.*

OF PREDESTINATION and ELECTION.

PREDESTINATION to Life, is the everlasting Purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Counfel, fecret to us, to deliver from Curse and Damnation, thofe whom he hath chofen in Chrift out of Mankind, and to bring them by Chrift to everlasting Salvation, as Veffels made to Honour. Wherefore they which be endued with fo excellent a Benefit of God, be called according to God's Purpose by his Spirit working in due Season: They through Grace obey the Calling: They be juftified freely: They be made Sons of God by Adoption: They be made like the Image of his only begotton Son Jefus Chrift: They walk religiously in good Works,
and

xxviii *Of* PREDESTINATION, &c.

and at length by God's Mercy they attain to everlasting Felicity.

AS the godly Consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable Comfort, to godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the Flesh, and their earthly Members, and drawing up their Mind to high and heavenly Things, as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their Love towards God: So for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into Desperation, or into Wretchedness of most unclean living, no less perilous than Desperation.

F U R-

FURTHERMORE, we must receive God's Promises in such wise as they be generally set forth to us in holy Scripture: And in our Doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

E CICERO. DE REPUB. LIB. IIIth.

EST quidem vera Lex RECTA RATIO, naturæ congruens, diffusa in omnes, constans, sempiterna: quæ vocet ad officium jubendo, vetando à fraude deterreat; quæ tamen neque probos frustra jubet aut vetat, nec improbos jubendo aut vetando movet. Huic Legi neque obrogari fas est, neque derogari ex hac aliquid licet, neque tota abrogari potest; nec vero aut per Populum, aut per Senatum, solvi hac Lege possumus. Neque est quærendus explanator; aut interpret ejus alius; nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac; sed

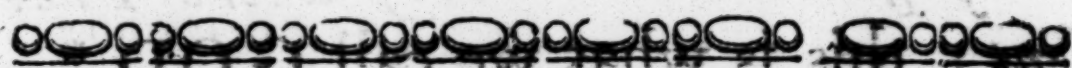
sed & omnes gentes, & omni tempore,
 una Lex, & sempiterna & immorta-
 lis, continebit. Unusque erit com-
 munis quasi magister, & imperator
 omnium, Deus ille, Legis hujus in-
 ventor, disceptator, lator: cui qui
 non parebit, ipse se fugiet, ac natu-
 ram hominis aspernabitur; atque hoc
 ipso luet maximas poenas, etiam si
 cetera supplicia (QUÆ PUTANTUR)
 effugerit.



An



An Essay upon the eternal
Mysteries of GOD'S PRE-
DESTINATION.



*SECRET Things belong unto the
Lord, but the Things revealed be-
long to us, and our Children, Deut.
Chap. xxix. Ver. 29.*

HERE there is a Subordi-
nation of Causes and Effects,
there must necessarily be al-
so a Cause, in Nature, prior to the
rest; *Uncreated, Uncaused, Self-ex-*
istent, that is, Existence must be es-
sential to him, or, such is his Nature
that he cannot but be: For every
Thing

Thing must exist of itself, or not of itself, and Existence being of his Essence, he can neither begin, nor cease to be: And because adequate Notions of *Eternity* and *Infinity* are above us *Finites*; this eternal Being must be *incomprehensible*, a Substance *spiritual*, and *invisible*, of *infinite Perfection*, *Goodness*, *Mercy*, *Truth*, *Justice*, *Wisdom*, *Power*, *Unchangeable*, *All-sufficient*, and *every where Present*; this is what we call GOD *.

IT

[GOD *.] *Chi ben comincia, hà la Metà de
l'Opra,*

Ne si comincia ben, se non dal Cielo!

GUARINI.

Certè hoc est DEUS, quod et cùm dicitur, non potest dici: cùm æstimatur, non potest æstimari: cùm comparatur, non potest comparari: cùm definitur, ipsâ DEFINITIONE crescit. There are the noble, and truly sublime, Sentiments of the divine St. *Austin*. And here we may indeed, with the Apostle, break forth into that pathetical Exclamation, in his *Epistle* to the *Romans*, Chap. xi. v. 33. *O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!*

I purpose,

On PREDESTINATION, &c. 3

It is infallibly true, that there is
a Duty and an Homage, due from a
Creature

I purpose, in this Note, for to insert the most beautiful and elevated Thoughts, I have any where met with in the Course of my Reading, relating to the Nature of the *supreme Excellence*; from the most refined and judicious Authors, as well ancient, as modern: These may be both amusing, and entertaining, they will shew how far the human Mind is capable of exalting it's Ideas; although it is absolutely impossible, in the Nature of Things, for our short and finite Understandings, in this imperfect State, even to be able to comprehend any just and adequate Notions of his GREATNESS: For who can find out the Almighty to Perfection?

Ω ΤΕΚΝΟΝ! ΣΤ ΔΕ ΤΟΙΣΙ ΝΟΟΙΣΙ ΠΕΛΑΖΕΟ,
ΓΛΩΣΣΗΝ ΤΟΤΟΤΑΟΝ ΑΙΤΑ
ΕΤ ΜΑΛ' ΕΠΙΚΡΑΤΕΩΝ ΣΤΕΡΝΟΙΣΙ Δ' ΕΝΘΕΟ
ΦΗΜΗΝ!

Now, thou my Son! approach with Mind intent,
And careful keep thy Tongue; but in thy Breast
Revolve these awful Sounds! Orpheus, Fragm.

And here I shall first offer to your View, a Passage from out of the Writings of the sublime ZERD HUSHT, Prince of the Eastern Magi, which contains a most noble, and magnificent, Description of the Divine Essence: And as the Original, from whence it is extracted, is in a Language

D

known

Creature to its Creator, from whom it

known to but a few, I have here expressed it in *English*, for the greater Benefit of the Reader.

“GOD, of all Beings incorruptible, is the
 “first, eternal and unbegotten: He is not com-
 “pounded of Parts. There is nothing like unto
 “God, or equal. The Author of all Good,
 “entirely his own Dictator, and void of all Pas-
 “sions. The most excellent of all the super-
 “coelestial Beings; betwixt them and the eternal
 “Essence is a Chasm, wide above Comprehen-
 “sion. The wisest of all Intelligences. The
 “Father of Equity, and the Parent of good
 “Laws; Self-instructed, Self-sufficient, Invisible,
 “The Cause of Causes, and the sole Author of
 “Nature.”

This is what *Plato* (*Alcibiad. 1^{mo}*) terms *ΜΑ-
 ΓΕΙΑ ΖΩΡΟΑΣΤΡΟΥ*, and explains himself,
 a little after, by saying, *ἡ δὲ τούτου ΘΕΩΝ
 ΘΕΡΑΠΕΙΑ*, i. e. The Study of the *DIVINE
 NATURE*. And it is not improbable, but that
 those, and the subsequent Words, in that Dia-
 logue, may have Reference to the Volume now
 before us, it being a Collection of the most anci-
 ent *Persian* Rites, concerning Religion, and the
 Institution of their Kings; compiled by the great
IBRAHÎM ZERDÛSHT, who (according to *Aristo-
 tle*, and *Eudoxus*) lived 6000 Years before *Plato's*
 Death. *Jamblichus*, who had nicely considered
 the mysterious Theology of the *Egyptians*, gives
 us their Sentiments, in these Words; *The God
 existed*

On PREDESTINATION, &c. 3

it derives its *Life, Being, and Motion* ;

existed in his solitary Unity, before all Beings. He is the Fountain, and Origin of every Thing, that either has Understanding, or is to be understood. He is the first Principle of all Things, Self-sufficient, Incomprehensible, and the Father of all Essences.

Hippocrates, the venerable Father of Medicine, and the most expert, and sagacious, of Grecian Philosophers, in his Volume ΠΕΡΙ ΑΡΚΩΝ, seems very much to quadrate, in his Expressions, with the divine Learning of the ancient Egyptians, for thus he ; — Νυν — ἀποφαινομαι αὐτὸς ἐμεωυτοῦ ἑνός —
μας. Δοκεῖ δὲ μοι ὁ καλειόμενός ΕΡΜΟΝ ἀθανάτου εἶναι, ἢ νοεῖν πάντα, ἢ ὄρεσιν, ἢ ἀνοῦναι, ἢ εἶδεναι πάντα, ἢ τὰ οὐρα, ἢ τὰ μελλοντα εἶσεσθαι. This is what, elsewhere, he styles Nature, the Author of Life and Death, Good and Evil : And appears to me in the same Light as the ΤΟ ΠΥΡ ΝΟΕΡΟΝ of the Chaldaic Oracles, the יְהוָה of the Hebrew Doctors, and the τὸ ἐν ἡμῶν of Xenophanes, or that noble Thought of Virgil's ;

— Deum — ire per omnes

Terrasque Tractusque Maris, Coelumque profundum ;

Hinc Pecudes, Armenta, Viros, Genus omne ferarum,

Quemque sibi tenues nascentem arceffere Vitas.

Georgic, Lib. 4th.

To all which alludes the Observation of the Author of *Lux Orientalis* (a very scarce and curious

tion; and that the *Notions* we entertain

Book, Edit. Lond. 1662.) in the 124th Page, and 13th Chapter; "The very Notion of infinite Fulness is to be communicating and overflowing; and the most congruous Apprehension that we can entertain of the infinite, and eternal Deity, is to conceive him, as an immense and all glorious Sun, that is continually communicating, and sending abroad, its Beams and Brightness; which Conception of our Maker, if it were deeply imprinted on us, would I am confident set our Apprehensions right, in many Theories, and chase away those black and dismal Notions which too many have given Har-

Plato calls God the supreme Architect, who created the Heavens, the Earth, and the GODS; and who does whatsoever he pleases in Heaven, in Earth, and in the Shades below.

The Stoical Seneca, in his Natural Questions, introduces a fine Paragraph, which for the Beauty of the Thought, and Elegancy of Taste, I must not omit; "The Ancients (saith he) did not think Jupiter such a Being, as we represent him in the Capitol, and in our other Buildings; But by Jupiter, they meant the Guardian and Governor of the Universe; the Understanding and the Mind; the Master and the Architect of this great Machine: All Names belong to him: You are not in the Wrong, if you call him Fate; for he is the Cause of Causes, and every Thing depends on him: Would you call him Providence? You fall

Of PREDESTINATION, &c. 7

ertain of him must be honourable;
and

fall into no Mistake; it is by his Wisdom that this World is governed: Would you call him Nature? You will not offend in doing so; it is from him that all Beings derive their Original; it is by him that they live and breath."

Schahabuddin Ahmed Ibn Amad Ibn Yusuf, in an *Arab. MS.* speaking of the Names of God, among the *Mohammedans*, hath these Words, "The most high God hath 99 Names, which are divided into three Kinds: The first Kind hath a Relation to the very Essence of God, and the sole Word *ALLAH* takes it all in: The second respects the Glory and Majesty of God, as King, Great, Powerful, Conqueror: The third respects the Attributes of God, as Lord, Beneficent, Quickning, Preserving." Thus far he. Amongst the *Jews*, the Cabalistic Rabbies speak mightily concerning the ineffable Name *יהוה*, the mysterious *TEPPAKTE* of *Pythagoras*, otherwise called *אברהם* *אברהם* *אברהם*, unto which they attribute great Virtues; the true Pronunciation thereof is not certainly known, although there have been made concerning it Abundance of Conjectures: It is a Name so sacred, that the Scribes of the *Jewish Nation* commonly made use of a Periphrasis, or Circumlocution, whenever they had an Occasion to write it, in their Books. The Name denotes the eternal, infinite, and universal Being; Source of all Causes, and Father of all Essences; in short, I AM THAT I AM. *Caption*, or the learned, and ingenious, *Job*.

and excellent; such as may produce in
us,

Reuchlin de Verbo Mirifico, Lib. 3. Cap. 19. informs us, that God manifested himself by his Name *יהוה*, The Mighty, All-sufficient, consisting of three Letters, to the Patriarchs under the State of Nature: Under the Law, by the *יהוה*, or four-letter'd Name, bespeaking his Existence from all Ages; but in the Time of Grace, and universal Redemption, he took to himself the five lettered Name, above all Names in Heaven or in Earth, to wit, *יהושע*, the Saviour of the World: Which last he endeavours to confirm, by these Lines of the Sybil:

as *Δη τοτὲ γὰρ μεγαλοῦ Θεοῦ Παις ἀνθρώποις,*
ἥξει Σαλκεφορὸς ὀνόματι ὁμοιόμενος ἐν Γῇ.
Τεσσάρων φωνηέντων τὸν ἄφωτον ἐν ἀντίῳ.

I shall say nothing here of the *שם המפא*, full of Mysteries, and composed out of the 72 Names of God: Let us treat now of the All-glorious and Divine *שם*, which Demands our last and utmost Attention; St. *Austin* expresses the Idea in Latin, by *Fulgor divinæ Majestatis*; which (allowing for the different Idioms of each Language) pretty nearly answers the Sense of the Original: One may observe, in various Parts of the Scripture, that God is represented as appearing to his holy Prophets by Fire; thus to *Moses* in the fiery Bush, ἐν φλογὶ Πυρός, in a Flame of Fire, as St. *Luke* hath it; *Acts*, Chap. vii. Ver. 30, and *Daniel* beheld the Throne of *עתיק יומין* The Ancient

us, *an exceeding great Reverence, and Love*

ent of Days as a fiery Flame, Chap. vii. Ver. 9. *Pfellus*, the Platonic Philosopher, has preserved a curious Passage out of the *Chaldaic Oracles*, (which pass under the Name of a certain Zoroaster) with Relation to this Point; according to him the Words are,

ΕΙΣΙ ΠΑΝΤΑ ΠΥΡΟΣ ΕΝΟΣ ΕΚΓΕΓΑΩΤΑ.

ALL THINGS PROCEED FROM US *אין*

Rabbi *Yosif Ben Podat*, in a MS. Volume I have by me, says that, *The Divine, and ever Blessed, שכינה* resides in the Supreme of the supercelestial Regions, on the Throne of Glory, and from before him flows the Fountain of Life; and further on, he describes it, even as the *το εωσφμενον πυρ* *Pyre* *Marsilius Ficinus*, a very famous modern Platonist, calls Heaven, or the Seat of God's Throne, *The purest and most excellent Fire*. And indeed, I think, I may say in the Words of the ingenious *Cardan*, though with a little Variation; *Ignis Deo tribui solet a Platonis; ob splendorem insignem & claritatem.*

Nature, unassisted by Revelation, taught the Philosophers of the Heathens these *sublime and radiant Ideas*; but if we should expect, from later, and more polished, Times, a better Resolution and Eclaircissement on this Subject: Behold! What shall we find but *Error, Obscurity, and Confusion*, yea in the Writings of the very best Divines? What can be understood, or com-

Love of him; these, with the Particulars of our Duty towards him, we must take from himself; as he hath been pleased to reveal, and describe, them in the holy Scriptures: And with our whole Heart, and Desire, firmly and willingly, from Choice, besides

ATQVATEE EONE ZOTTH AITAH 1211

prehended, from Dr. Wallis his *Three Somewhat*, Dr. South, &c. ?—There are, I think, no less than 1230 Texts, in the holy Scriptures, concerning the Trinity; most of which have been interpreted variously, by the Partizans of different Sects, according to the several Causes, they endeavour (*per fas nefasque*) to promote. What horrid Blasphemy has this occasioned! What low Conceptions of the Deity! Certainly it is the highest Absurdity, and Presumption, for us finite Creatures to clothe, and Proportion, God, the infinite immense, with our Infirmities:

Immo aliud Natura, aliud Sapientia suavit.

The Oracles of eternal Reason say not so; the universal Consent, and Harmony, of Nature opposes the erroneous Fallhood:—Let us then acquiesce in what the supreme Wisdom has been pleased to reveal to us, in the SACRED COBES, concerning himself; and not go about to explain a Mystery altogether inexplicable, and incomprehensible: Let us firmly believe therefore, that
God

On PREDESTINATION, &c. II

besides Conviction, believe and embrace what he doth therein say, affirm, command, promise and threaten, as true, just, and certain, upon the Authority

God is, and that he will certainly Reward them that seek him diligently, and are faithful to the last. This is what, the truly illuminated St. Origen (if I may be permitted to stile him so) observes, has given Christianity Entrance into the Minds of all candid, and ingenuous, Hearers.

Finally, I shall conclude this Remark with those beautiful, and truly elevated, Lines of the French Poet Racine, in his Tragedy of *Esther*: There is something so grand, and noble, concerning the Power and Majesty of God, so finely expressed, that I am persuaded he could not have written those Lines without some Assistance and Helps from Scripture;

*Ce DIEU Maître absolu de la Terre & des Cieux,
N'est point tel que l'Erreur le figure à vos Yeux;
L'ÉTERNEL, est son Nom; le Monde est son
Ouvrage,*

*Il entend les Soupirs de l'humble qu'on outrage,
Juge tous les Mortels avec d'égaux Loix,
Et du haut de son Trône interroge les Rois.
Des plus fermes Etats la Chute épouvantable
Quand il veut, n'est qu'un jeu de sa Main redoutable.*

*Que peuvent contre lui tous les Rois de la Terre?
En vain il s'uniroient pour lui faire la Guerre;*

Pour

*Authority of the Revealer; this is to give up our Understanding, and Will unto God. The Object of our Faith is THE WHOLE * REVELATION OF GOD, of Things past, present, and to come; of Things bad and good, that do, and do not, concern us.*

GOD

*Pour dissiper leur Ligue il n'a qu'à se montrer,
Il parle, & dans la poudre il les fait tous rentrer,
Au seul son de sa Voix la Mer fuit, le Ciel tremble,
Il voit comme un neant tout l'Univers ensemble,
Et les Foibles Humains; vains jouëts du trepas,
Sont tous devant ses Yeux comme s'ils n'étoient pas.*

Tragedie d'Esther.

[THE WHOLE * REVELATION OF GOD.] Hear the Words of Mr. Locke, the greatest Philosopher England ever saw, who, in his noble Essay on Human Understanding, 5th Edit. in Fol. 1706, Page 581. speaks thus;

“ Reason, as contradistinguished to Faith, I
“ take to be the Discovery of the Certainty or
“ Probability of such Propositions or Truths,
“ which the Mind arrives at by Deduction made
“ from such Ideas, which it has got by the Use
“ of its natural Faculties, viz. by Sensation or
“ Reflection.

“ Faith, on the other Side, is the Assent to
“ any Proposition, not thus made out by the
“ Deductions of Reason; but upon the Credit
“ of the Proposer, as coming from God, in some
“ extraordinary

God is the Object of none of our Senses, by which we receive all our direct, and immediate, Notices of Things; and therefore, if we know

~~an extraordinary~~ Way of Communication. This Way of discovering Truths to Men we call REVELATION.

Sicut duplex est auditus & locutio, scilicet exterior sive corporalis, & interior ac spiritualis; ita duplex est FIDES, una quæ oritur in cordibus Fidelium per *auditum exteriorem*, cum scilicet Deus per aliquos Homines alia credenda proponit; & ista est fides quæ nobis sive communi statui Fidelium convenit, ex eo quòd adhæremus REVELATIONIBUS Prophetis & Apostolis factis: alia est quæ oritur in aliquibus per *spiritualem locutionem*, quâ Deus aliquibus per internam Inspirationem credenda revelat, *nullo hominis ministerio utens*; sicut est Fides Apostolorum & Prophetarum, qui ab ipso Deo per *intrinsecam illuminationem* sunt de credendis instructi. Franciscus Ferrariensis.

Of both Reason and Revelation God is the Author; for he that revealed the Scriptures, also formed our Faculties: So that it would be the highest Reflection upon the Veracity of God, for us to say, that either Reason can contradict Scripture, or Scripture Reason, if rightly understood and applied; for that would be to oppose the Reason of God communicated to Man in a State of Nature, to the Will of God given to Man in his Revelation; which is the same, in Effect, as to

know any Thing of him at all, it must be by Deduction of Reason, by *Analogy*, and Comparison; by resembling him to something we know, and are acquainted with: And seeing that his Nature, and Perfections, are so infinitely superior and different from any Thing we discern, in his Creatures, or that can be conceived by *finite Understanding*; therefore we cannot, with Reason, pretend to make any other Deduction from the Nature

to oppose God to himself, and involve the Almighty in self-evident Contradictions: For Nature can never contradict God, nor the Laws of Nature oppose the revealed Will of God; because NATURE IS THE VOICE OF GOD, who has established her Existence upon everlasting Foundations, that can never vary from the Course of Things, without the Interposition of his divine Providence. Dr. N. Robinson, the worthy, and ingenious, Author of the *Christian Philosopher*, *A Divine Essay*.

Consider well these Words of Monsieur *Repin*, which if rightly attended to, will give a new, and uncommon, Pleasure to the Mind of every Christian Reader:

Nature of the one, to that of the other, than what he hath allowed us to make, or extend the Parallel any further, than that very Instance, *the Resemblance* was designed to teach us: For the Likeness doth not lie in the Nature of them, but in a particular Effect, or Circumstance, that is, in some Measure, common to both.

G O D who knew what Knowledge was most proper for us, and what would most effectually work upon us, to perform

It is FAITH alone that can teach that Divine Philosophy, which none of the Princes of this World had known. Whoever opens his Eyes to so pure a Light is truly enlightened. It was not by Strength of Syllogisms and Argumentations that this Philosophy recommended itself to Men, but by its Simplicity and the Ignorance of those who preached it to the World. Faith having discovered to Men the false Glimpses that shone in the Heathen Philosophy, accustomed them not to reason any longer upon Things which God would not submit to Reasoning, and taught them, that it is better to be ignorant of what God has been pleased to conceal, and with a respectful Ignorance to adore the Secrets he has not revealed, than to attempt

form our Duty, hath in great Mercy, and Compassion, to the Ignorance, and Infirmities of Man, vouchsafed to represent himself to us, with Resemblance unto these Things, with which we are acquainted by our Senses, as *Hands, Eyes, Feet, &c.* and as affected with such *Passions*, as we are,

to fathom this *Abyss of Light*, by the Rashness of our Conjectures, and the faint Views of our Reason. It was to this divine Ray of Faith, that the Christian took Pleasure to sacrifice that insolent Curiosity, which made him too rashly examine the Works of God, by examining the Effects of Nature, and stifle all the Views of that proud Reason, which fixes him to the Creatures, and makes him a Rebel against the Creator. It was by the Rays of this celestial Light, that the Christian perceived it was better to yield than to argue in Point of Religion; that narrowness of Wit is more advantageous to a Christian, than all the Force and Penetration of the Mind, and that the Simplicity of Faith is preferable to all the Pomp of Science. Since, after all, the Works of God, which bear the most the Stamp of his Omnipotence, and his Characterism, are those we the least comprehend, therefore nothing is more just than to bumble our Reason, and submit it to the Light of eternal Reason, which is the Rule of all Reasons: And indeed there is no Science but requires Submission for the Establishment of its Principles.

as *Anger, Hatred, Repentance* *, and as acting with such *Powers*, as we have in our Mind ; not that he would have us really to believe, that he hath such Members, in a *literal* Sense, or that such *Passions* can truly affect the *Divine Nature*, or that his *Powers*, and *Faculties*, are *univocal* with ours ; but that he can, and will, execute all these Acts, to the effecting whereof, these *Parts, Passions, and Powers*, in us are subservient, and *instrumental*.

IF
[*Repentance* *.] Thus when we read in Scripture, *That the Lord was angry : That it grieved him at the Heart* : These Expressions only discover that our Nature is at Discord with the divine Nature. When he is said to love us ; then his Nature is in Harmony with ours, and we think and will the same with the Deity. And in this Sense, we are said, by the Apostle, *To be Partakers of the divine Nature* : But God never changes his Measures so, as that Change implies a Passion of Imperfection ; nor can there be any Motive for Change in a Being infinitely perfect. So, when it is said, *THAT IT REPENTED THE LORD, he had made Man* : This is only an Expression

If we will consider seriously, the Knowledge we have of the *Creatures*, and even of these Things, in this World, with which we are most familiarly acquainted, it will appear, that the *Conceptions* we have of them do neither represent the Nature, or *essential Properties*, of the Things, as they are in themselves; but only the *Effects*

pression suited to our Capacities, and implies, that Man is changed from what he was, in his primitive Creation; and is become mutable, in this imperfect State of Nature. The *Christian Philosoph.* p. 37. Edit. Lond. 1741.

The famous Rabbi Moseh Ben Maimon, in *מורה נבוכים* observes, that God, in his holy Scriptures, expresses himself in Words agreeable to vulgar Apprehensions, according to the Language of the Sons of Men.

Cum — tota Scriptura in usum integræ Nationis prius, et tandem universi humani Generis revelata fuerit; necessario ea, quæ in ipsâ continentur, AD CAPTUM PLEBIS maxime accommodari debuerunt. — Non enim omnes ad omnia æquè apti sunt: — Denique apud omnes in confesso est, Scripturam non solis peritis, sed omnibus cuiuscumque *Ætatis*, & generis hominibus scriptam, & VULGATAM fuisse. B. D. S. Tract. Theologico-Polit. Edit. 1674.

Effects they have, in Relation to us : For in most Cases we know no more of them, but only how they affect us, and what Sensations * they produce in us.

I F

Sir Charles Wolseley, Baronet, in his *Discourse, on the Reasonableness of Scripture-Belief*, speaks very justly ;—Of the *meanest Expressions*, (saith my noble Author) either in *Similitudes, Allegories, Metaphors*, or otherwise that we find in the *Scriptures*, these two Things must be acknowledged. First, that they are such, as in their own Nature, are *proper and apt to inform* in all those Cases in which they are made use of. And secondly, they all appear to have a direct Tendency to instruct Men in the *noblest and sublimest Truths* ; and are evidently conducing to the *highest and most excellent Attainments* that Mankind are capable of—And again ;—The *Scriptures* appear to be designed as a general *Storehouse of Instruction and Satisfaction* to all Sorts of *Capacities and Conditions* to the End of the World.

[Sensations *.] Gregory Nazianzen, in one of his Orations, puts us in Mind of our *Ignorance* ; when he says, that *we see not the State, nor the Reasons, of Things created, nor of the Creation, but through a Cloud, while we are in this Life* : So thick is the *Obscurity* which covers our Understanding, so clogged are we by the Weight of our Bodies !

E

He

IF then such Knowledge of *natural* Things, as only shews the Effects they have on us, be sufficient unto all

He that knows *any* Thing, know *this* in the first Place, that he need not seek long for Instances of his *Ignorance*. The *meanest*, and most obvious Things that come in our Way, have *dark* Sides, that the quickest Sight cannot penetrate into. The clearest, and *most enlarged* Understandings of thinking Men find themselves *puzzled*, and at a Loss, in every Particle of *Matter*. *Locke*, on the *Hum. Und.*

The little Glimmerings of Reason, that Man obtains, in this imperfect State of his Nature, is without all Question a bastard Principle, which we have Reason to believe arose upon the Fall; and was an Effect of that Change his animal Organs suffered upon that fatal Event: So that, what was intellectual in *Adam's* primitive State of Perfection, became rational upon the Transgression: And he, that at one Glance could view all the Perfections of Worlds in that supreme State of Nature, was forced, upon the Fall, to grope out their faded Beauties, by the obscure Light of his glimmering Reason. *Christ. Philosopher*. p. 52. N. B. This Writer's exalted Idea, of the *primitive Perfection of Man*, seems entirely to coincide with Nature, and is supported by the Authority of the great *Reucklin*, a Name ever dear to all the true Lovers of polite Literature; *Parum a divinitate superatum, humanitatis tamen victorem.*

all the Uses of Life, though we do not know what they are * *in themselves*; why should not a *Representation* of God, and his Attributes, be sufficient for the Ends of *Religion*, although we be ignorant of *his*, and *their*, Nature?

THE Sum of what Mr. Leslie * tells us, on the Subject of PREDESTINATION, is *this*;

THAT we could not understand the Scriptures, if they did not speak to us, *after the Manner of Men*; (ad

victorem. Quod ex David rege didicimus? Cum summo enim & optimo maximo Deo sic de homine loquitur, Minuisti, inquit, eum paulo minus ab אלהים id est à Deo, de Verbo Mirif. Lib. 1. Cap. 10.

[What they are *.] *Truth lies profoundly hid, and we cannot complain of any Malignity of Nature, because nothing is difficult to be discovered, but Things whose DISCOVERY is of no other Advantage. All that can render us better and happier, is placed before us, or near to us, by Nature. Seneca de Beneficiis, Lib. 7.*

[Mr. Leslie *.] See his Works, Edit. Lond. 1721. Vol I. *The History of Sin and Heresy, &c.* Page 802, 803.

captum, according to the Phrase of the Schools) God is eternal, there is NO FORE, nor AFTER, in him ; all Things are *present* to him : Yet we cannot conceive a *Duration*, but as *past*, *present*, or *to come*, the which can, by no Means, be in God ; for then he must have a *Beginning*. God knows and ordains, but FORE-*knows*, and FORE-*ordains* nothing. These Words we attribute unto him, as we do the Words of *Repentance*, *Grief*, and *Anger* ; though these Passions neither are, nor can be, in him.

THE taking of these Words, and some such like, in a *strict* and *literal* Sense, without any, *as if*, *Comparison*, or Allowance *Ad Captum*, hath much perplexed * the Christian World. Thus

[Perplexed *.] Quemadmodum homo constat ex corpore et animâ, ita ut sit corpus animæ domicilium : ita constant sacrae literæ ex *literâ* & *spiritu*, ita ut sit litera quoddam quasi *spiritus* domicilium. Sebast. Castellio, Quæ via sit recta ad intelligendas sacras scripturas.

Littera

Thus supposing a Time past in God,
and a Decree given, concerning
Things to come; this, I say, involves
us

Littera est Palea, & frequenter evenit, ut homines hujus sæculi mystica nescientes, simplici Scripturarum Lectione pascuntur. Hieron. in Isa. Cap. 11.

Non decet humano judicio divina pensitari. *Tertullian.*———every small object affrights them, the very inconsiderate reading of Scripture itself, and Misinterpretation of some Places of it, as, *Many are called few are chosen. Not every one that saith Lord. Fear not little Flocke. He that stands, let him take Heed lest he fal, worke out your Salvation with Fear and Trembling. That Night two shall be in a Bed, one receaved the other left. Straight is the Way that leads to Heaven, and few there are that enter therein. The Parable of the Seed and the Sower. Some fell on barren Ground, some was choaked. Whom he hath PREDESTINATED he hath chosen. He will have Mercy on whom he will have Mercy. Non est volentis nec currentis sed misere-
rentis DEI.* These and the like Places terrifie the Soules of many, Election, Predestination, Reprobation, preposterously conceived offend many, with a deale of foolish Presumption, Curiosity, needlesse Speculation, Contemplation, Sollicitude, wherein they trouble and pussle themselves about those Questions of Grace, Freewil, Perseverance, GOD'S SECRETS, they will know more than is revealed by God in his Word,

us in Difficulties insuperable : Free-will * might disappoint the Decree which they pretend to be *absolute* ; and without Free-will, all the Christian

humane Capacity, or Ignorance apprehend, and too importunate Enquiry after that which is revealed ; Mysteries, Ceremonies, Observations of Sabbaoths, Lawes, Duties, &c. with many such which the Casuists discusse, and Schoolmen broach, which diverse mistake, misconster, misapply to themselves, to their owne undoing, and so falle into this Gulf. *They doubt of their Election, how they shall know it, by what Sign's ? And so farre forth, saith Luther, with such nice Points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a Gappe to the Divell by Desperation to carry them to HELL ! See Burton's Anatomy of Melancholy, Part III. Page 624, 625. Edit. Oxford. 1628.*

[Free-will *.] Concerning this Doctrine, I would intreat my Reader attentively to consider, these following Words of *the famous Melancthon*, who, in a Letter to *John Calvin*, dated 1543, expresse his Sentiments on this Subject thus ; Ego cum Hypothesin hanc teneam, Deum non esse Causam Peccati nec velle Peccatum ; postea Contingentiam in hac nostrâ infirmitate judicii nostri admitto, ut sciant rudes Davidem suâ voluntate ultro ruere. Et eundem sentio cum haberet spiritum sanctum, potuisse eum retinere & in eâ Luctâ aliquam esse Voluntatis Actionem. Hæc etli

tian Doctrine is unhinged, and there is no Stress for to be laid, upon the Oeconomy

etsi subtilius disputari possunt, tamen ad regendas Mentes; hoc modo proposita, accommodata videntur. Accusamus ipsi nostram Voluntatem cum labimur : non quærimus in Dei consilio Causam. E contra cum nos erigimus scimus Deum & velle opitulari & adesse luctantibus. MONON ΘΕΛΗΣΟΝ (inquit Basilus) ΚΑΙ ΘΕΟΣ ΠΑΡΑ ΠΑΝΤΑ. Excitatur ergo Cura in nobis, & laudatur Dei immensa Bonitas, qui & promisit Auxilium, & præstat, SED PETENTIBUS. *I hold this Principle, that God is not the Cause of Sin, neither willet it, and at the same Time admit also of a Contingency, in this Weakness of our Judgment, so that the Ignorant may know that King David sinned of his own free Choice : And, I think, that, having the holy Spirit, he might have retained it, and that, in this Conflict, he might have some Power over his Will. Though these Things might have been argued more subtilly, yet, when thus proposed, they seem sufficiently suited for the Direction of our Minds. We blame our own Will when we fall ; and do never seek the Cause in THE DECREE OF GOD. On the contrary, when we hold out, we know that God both will and does assist us. BE WILLING ONLY, AND GOD IS ALL SUFFICIENT, saith Basil. Thus our Care is excited, and the boundless Goodness of God is praised, who hath both promised Assistance, and will grant it, but unto such who faithfully request it.*

Oeconomy of the Gospel ; as also neither upon God's Invitations, Promises, and Threatnings : *Faith* and *Repentance*, and all Obligations to a *good Life*, are vacated, and all resolved into *secret* Decrees. Thus those would contradict his revealed Will, which were making God appear to
burlesque

Dr. *Richard Burthogge*, an eminent Physician, in a curious Piece bearing for Title *Causa Dei*, or *an Apology for God*, introducing this Assertion, " God Rules by Will ;—he hath no Consideration of his Creatures Comfort, but only of his own Glory ;—he made the greatest Part of Men to damn them, and triumphs in their Ruin ; he cruelly exacts Impossibilities, and obliges Men to come, when yet he knows they cannot," Comments on it thus ; I know not any more effectual Way of inclining and disposing Men unto Denial of the Being of God, than to represent and paint him out to them, in *Ideas* not agreeable to common Reason, nor Sense——Who can reconcile the Roughness of these Expressions of the absolute and tyrannical Empire of God, to those other softer ones of his Goodness and Kindness, and Tenderness for Men ? Certainly, the Will of God by which he doth all Things, is not absolute and meer Will, but Βῆλη θεληματος, Counsel of Will ; and ΕΥΔΟΚΙΑ GOOD-WILL, good Pleasure. And thus all
Men

burlesque his own poor Creatures, and insulting them whom he hath made *thus miserable* ; in short we might conclude from hence, that God Almighty is the *Author* of all Sin.

BUT

Men *should* speak.—The *Reason* of Men's running to Extreams in this Matter, and of their Aberration from the Mark and Scope to which they should direct their Thoughts, is, that they look on God *abstractly*, under one or other Attribute, whereas they ought to consider him in all his Attributes together ; and all these, in all their several and respective Aspects, as they have a mutual Influence upon, Concernment with, and Respect, Order, and Habitude unto each other, Page 6, 7, 8.

GOD made Man because it was his Will, and it was his Will because Man is better than nothing, and that he is more capable of honouring him than nothing.

God made Man free, because the Will of Man is made to love good ; but Man being able to love but what he sees, if God had not made him free, or if God did infallibly and necessarily carry him towards all that hath the Appearance of a Good, or towards all that Man, being apt to err, may consider as a good, it might be said that God is the Cause of Sin, and of the disorderly Motions of the Will.

God made man free, and left him to himself without determining him by preingaging Pleasure, because
God

But can there be any Thing more injurious to that excellent Being, or more dishonourable, than such Notions of him? They are equally productive of *Fear* and *Hatred*. But now, on Supposition, let us take the Words of PREDESTINATION, FORE-knowing, and FORE-ordaining, (as we do that of his REPENTANCE) to be

God will be loved by Reason, since we are rational Creatures: He will be loved with an intellectual Love, with a Love worthy of him, and worthy of us; a meritorious Love, and which he may remunerate. The Shame of Free-will adds to God's Honour every Way, and Man being not able to trust to his own Strength, finds himself obliged by Justice, to give to God all the Glory of his Actions.

Adam ought to have remained firm and unmoveable in the Presence of God, and not have suffered the Capacity of his Spirit to be divided by all these Pleasures that were in perfect Subjection to his Will, and used only to warn him of what he was to do for the Preservation of his Life; and as he should, so he could have done it. And had he made a good use of his Free-will, during the Time prescribed for a Reward, he should have been confirmed in his Righteousness, not only by a more clear Knowledge of God's continual Operation on him, but by a sensible Knowledge, which invincibly fixes on God; all Spirits naturally desiring to be happy. *Père Malebranche.*

be *Ad Caput* ; and thereby only, we are to understand the *Firmness* of God's Promises, as firm, as if *decreed* by an irreverfible Decree, in Time paft, even from * *Eternity*. But the Decree

[* *Eternity*.] Here I might produce various Authorities, from the beft of Writers, in order to prove, that the Word *Æternus* in *Latin*, admits, in one Senfe, the Synonyma, *Certus*, *Firmus*, ΕΤΕΡΑΘΗΣ, βεβαιος, *Immutabilis* ; but I fhall forbear, giving a tedious Detail of Instances, and criticizing upon the Phrafeology of Words, it being entirely foreign to my prefent Intentions: *Chariftus*, *Diomedes*, *Acron*, *Sofipater*, and *Prifcian*, with the reft of the *Grammatician Tribe*, I leave to your learned *Philologists*, and muft confeß, with *Salvian*, that I am rerum magis quam verborum Amator : Although *Heinfius*, *Cafaubon*, and the moft ingenious *Gronovius*, have demonstrated fully to the World, by their Labours, that thefe Studies want not their due Praise. However I muft indeed obferve, that *Cicero*, the Mafter of Language, in his fine Description of the Law of Nature, out of the third Book *de Republicâ*, after faying it is *constans*, immediately fubjoins the Word *sempiterna*, thus ; — *diffufa in omnes, constans, sempiterna* : Now *constans* answers very truly to *firmus*, βεβαιος, and ΕΤΕΡΑΘΗΣ, nothing properly coming under the Idea generally affixed to the Word *constans*, un-
less

Decree of God, being only *present*,
for that there is no past, nor future
in

less it first be ΕΥΣΤΑΘΗΣ, and thence we conclude it *firmus*, Certus, or βεβαιος. And thus we say, Aeterna Respublica; Debet enim constituta sic esse-ut AETERNA SIT: But as long as Mankind, which is the Matter of all Government, are variable, and Slaves to their Appetites or Passions, forsaking the ΝΟΜΟΣ ΑΥΕΤΔΗΣ, Ο ΟΡΘΟΣ ΛΟΓΟΣ, it will be impossible ever to effect such a Scheme: And therefore I think, like *Plato's Atlantis*, and *Sir Thomas More's Utopia*, it still must remain in Nubibus.

There are likewise ETERNAL VERITIES, which be fixt and unchangeable in their *Nature*, and equally *obligatory* on every individual of the human Species. *Plato*, in his *Meno*, under the Person of *Socrates*, introduces a very wise Observation, proving in a most clear and evident Manner, that the Mind and Reason of Man unavoidably must give its Assent, when the essential Differences of Things, in Nature, present themselves to the Judgment: He instances this in the Character of a young Greek Slave of *Meno's*, of moderate Parts, and very little Learning, whom *Socrates*, examining about the natural Proportions and Relations of Things, makes to express, in his Answers, reasonable and just Notions of *mathematical Certainties*. It would not be amiss if the Dialogue itself were consulted, either in the Original, Edit. *Serrani*, or the *Latin Translation* of it, by *Marsilius Ficinus*, a-most profound and
learned

in him, we must take the Expression to be only adapted, or fuitable, to our

learned Philosopher, of whom one said, *Platonis anima* transfusa in Ficini Corpus ; there one may see, after what Manner *Socrates* proceeded, that the Youth might, with more Facility and Readiness, perceive the *Scope* of the several Questions then propounded. Now this remarkable Instance plainly seems to demonstrate, that all Truths, *in themselves*, are invariable and *eternal* ;

Rex Jupiter omnibus Idem.

All Nations universally agree in this, that is, in owning, and acknowledging, the powerful Dictates of *Truth*, *Reason*, and *Virtue*. *Cicero*, reflecting upon the *Force* of this *Law* of *Nature*, could not forbear saying ; Est quiddam, quod suâ Vi nos alliciat ad sese, non emolumento captans aliquo, sed trahens suâ dignitate : quod Genus, *Virtus*, *Scientia*, *VERITAS* est. These be the ἀναγκαστικαὶ οὐσίαι of the platonizing *Philo Judeus*, and by *Aristotle* called αἰδία, or the *eternal Reasons* of *Things*, flowing from the divine Mind. אמת, or *Truth*, according to the *Hebrew* Volume ; ראשית חכמה, is one of the sacred Names *essential* to the Deity ; as being the Fountain, and *Original* Source, of all *Perfection* : And I remember a Saying of *Pythagoras*, as preserved by *Stobæus*, that if Men would imitate the supreme Author of *Nature*, they must govern themselves by the Rules of unerring *Truth*. ETER-

NAL

our Capacity ; and see, by this Means, no Infraction made on Free-will, by PREDESTINATION. God *foresees*, or rather *sees* the Actions of all Free-Agents, because they will be, not that

NAL VERITIES therefore are Certain, *Firm, Fixt, Established, and Invariable.* They are, in *Plato's* Phrase, *μονιμα, ή μιν αιει φυσιν έχοντα*, Principles *immutably the same*, in every Region of the Universe. The Appetites, or unruly Will, may hinder indeed the Reception of these Truths, in the *Mind* of an evil Person, so as to influence his Actions ; but, as *רמב"ם*, or the Great *Maimonides*, well observes ; a good Man, who knows how to keep a just *Libration* or Temperament between his Passions, and his Reason, *אמת ויפה תורתה* *אמת*, so *amiable*, and *persuasive*, is *Truth* ! And *Aristotle*, from a Consideration of their Natures, pronounces ; *Καθ' αὐτὸ μὲν ψεύδος φαῦλον ἢ ψεκλον, το δὲ ἄληθες καλὸν ἢ ἐπαινετὸν.*

I have often read that *Hemistich*, with great Pleasure ;

Ipsa sui Pretium Virtus sibi ; —————

And most certainly there is an inward Happiness, and secret Satisfaction, arising in the human Mind, from the *Consciousness* of having DONE WELL : For what can have a more *sweet* and *charming Aspect*, than to see a *just*, and *virtuous*,
Man,

that they will be because he sees them;
And it is the *future* Choice of the
Free-Agent, that *determines* the Know-
ledge, which yet is infallibly true.

WE apply *past* and *future* to God,
which is only as to us: And it is of
God only we speak, when we speak
of ETERNAL DECREES, before Man
was made. But if we will apply this
to *ourselves*, then it will follow: I
was before I was born, even from
Eternity, because my Birth was pre-
sent with God: And my Death is
present with him, therefore I am now
dead.

Man, calmly laying his Hand upon his Breast,
and, with an inconceivable Serenity of Counte-
nance, saying;

—Hic Murus aheneus esto
Nil conficire sibi nullâ pallefcere Culpâ.

On the contrary Side, it is too *sensible* a Truth, as
Juvenal expresses it;

Nemo malus felix, minimè Corruptor—

What *Confusion*, Anguish, and Trouble, is the
Mind under, when a *guilty*, and self-condemned
Wretch

dead. Thus we apply to ourselves, what we call his *FORE-Decrees*; and say, that the Freedom of our Will is now tied up by them: But let us leave out the Word *FORE*, and only say, that God *determines Virtue to be rewarded, and Vice punished*; then there appears no Difficulty at all: For if we will speak properly of God, we must use only Words of the *present*.

THE

Wretch has perpetrated Crimes of Injustice, Fraud, Violence, &c. A Reflection on these Things, I say, breeds a direful Tumult in his Breast, and though he endeavour to drown all Thought in the flowing Bowl, yet it still returns with its inseparable Companion *Fear*.

———& furdo Verbere cædit,
Occultum quatiente *Animo Tortore* Flagellum!
Juv.

This to a good Man were a sad and miserable State, but these Wretches fondly pursue the same Track, and endeavour as much as in them lies to extinguish in their Hearts all Remorse of *Conscience*, and even the very Idea of Morality and Virtue.

And

THE not duly considering the Words of *the Apostle*, in the eighth, and the ninth Chapters of the *Romans*, has, it seems, led the *Predestinarians* into all their Mistakes.

And hence appears the Absurdity of that Reflexion, in *Pomponatius de Immort. Animæ*, grounded on the Authority of his Master *Aristotle*, where he says, p. 119. *Soli enim Philosophi & studiosi ut dicit Arist. 6. Ethic. sciunt quantam delectationem generent Virtutes, & quantam Miseriam ignorantia & vitia.* There being in the very Nature of *Truth* and *Virtue*, something greatly sublime, and which equally inclines all Men endued with Reason and common Sense to embrace and follow its Dictates as productive of true Contentment, and a solid *real* Satisfaction.

I cannot end this Remark better, than in the Words of the *Chr. Philosoph.* p. 64, 65.—The first Law delivered to the *Jews* upon Mount *Sinai*, and written by God himself, in Tables of Stone, was but a Copy of that inward Law, engraven in the Heart of *Adam* in Paradise, and transferred from him into the Hearts and Souls of all his Posterity: So that God, Angels, and Men, have the same Rule (and can have no other) to square their Actions by, that is, the eternal and unchangeable Law of Nature: For the Law being eternal and immutable, and the Measure of the Divine Rectitude, must ever continue inviolably the same.

F

BUT

BUT the Argument of the Apostle was then with the *Jews*, but not about any Point of Predestination; these could not believe, that the *Christians* could be taken into their Place, and *they* the ancient *Peculium*, or Flock of God, rejected: They expected A CONQUERING * MESSIAS, who was to *restore the Kingdom to Israel*;

[A CONQUERING * MESSIAS.] I think it were not amiss, to give the Reader, in this Note, a short Specimen of *the Talmudic Divinity*, so highly prized, and esteemed of, by the *Jews*; amongst whom (the *Caraites* excepted) it is entertained, as of equal Authority with the sacred Scriptures; in their Book סנהדרין, Ed. Venetæ, you find it thus written: — “ Rabbi Yobanan said; What is
 “ the Name of the Messiah? The Disciples of
 “ Rabbi Schela answered him, שילה Schilo; as
 “ it is written, *Until Shilo come*, Gen. xlix. 10.
 “ The Disciples of Rabbi Yanna said, ינון Yinnôn;
 “ as it is written, ינון שמו, Yinnôn his Name, Psal.
 “ lxxii. 17. Others answered likewise חנינא Chanina,
 “ according to that of *Jerem*: I will not shew
 “ you חנינא, i. e. *Favour*, xvi. 13. or the Mes-
 “ siah, who shall be called Favourable: And others
 “ מנחם Menachem, as in *Lament*. מנחם, i. e.
 “ *The Comforter*—is far from me, i. 16. which is
 “ the Messiah so called: But by some it is an-
 “ swered

Israel; and they concluded, that this was not like to be done, by the *poor*, persecuted, and *despised Christians*, who seemed, as it were, even *for-saken* of God.

AGAINST this the Apostle argues, from a well known, and received Topic; that a Messiah was to come, and, through all his Epistles, as well as this, he proves from the Prophets, that

“ *swered* *למשיח* *The Leper*, *למשיח* because it is
 “ *spoken* in this *Isay*. *Surely he hath born our*
 “ *Griefs*, *liii. 4.*” In the same Book, we find
 another remarkable Question; “Where is the
 “ *Messiah?*” The answer is, “*יְהִי אֶחָד מֵהֵמָּה*,”
 “ *He sitteth at the Gates of Rome*: And what is
 “ *his Sign?* He sitteth amongst the Poor; who
 “ *are laden with Diseases*:” It appears from
 hence, and sundry other curious Passages in the
Talmud, how solicitous the ancient Rabbins were
 concerning the very Name, and Manner of com-
 ing, of the *true Messiah*: One Thing there is,
 which may cause great Uneasiness, in the Mind
 of a serious, learned, and reflecting *Jew*; and
 that is, the Confession of the *Talmudists*, that all
 the Periods, appointed by God, for the *Appear-*
ance of the Messiah, are *past*; which is a most
 certain Truth: But then, to secure the People the

the first State of the Messiah was to be a suffering State; and that he was to die, for the Sins of the People: God having decreed, or prædestinated, (speaking ad Captum) to send a suffering Messiah, it followed consequential that his Disciples should be Sufferers too. Likewise that they, who suffered with him here, should reign with him hereafter. This was the Faith and Hope of the Christians.

And

more, in the Prejudices of Education and Religion, a dreadful and horrid Anathema is pronounced, against all Computers of the Times of the Messiah; *חפץ רוחן של מחשבי קצין*, *May those who calculate the Times burst asunder!* And yet this could not hinder several famous Doctors, (as Rabbi Saadiah Gaon, *רמב"ן גאון*, Rabbi Yôsis ben Yachia, Don Isaac Abarbanel, &c.) from studying, and writing careful, and very nice, Computations of the Times for the long expected Coming of their Messiah, who is to restore them the Land of Judea, and rebuild their Temple.

Of Talmudism enough.—Let us now consider the earnest Expectations amongst the Jews of old, even in the Times of our Saviour Jesus Christ, of a Prince who was to appear in great Majesty

And GOD knew *before-hand* (still ~~ad~~
Captum) who these *Followers*, or *Disci-*
ples of his ever-blessed Son, should
be, whom he had determined to make
his *Elect*, or peculiar People. Thus,
Romans, in *Chap. viii. Ver. 29, 30.*—
Whom he did foreknow, he also did
predestinate to be conformed to the
Image of his Son; (that is, both in
his *suffering*, and *triumphant State*)
Moreover whom he did predestinate,
them he also called: And whom he
called,

Majesty and Splendor, who should conquer the
Romans, and have Dominion over the whole
World. This was their MESSIAH, or at least
such as in *Idea* they had imagined, from a Mis-
conception of the Words of certain of the holy
Prophets. The *Roman Historian Suetonius* tells
us, *Percrebuerat Oriente toto vetus & constans*
Opinio; esse in Fatis, ut eo Tempore Judæa
profecti rerum potirentur: id de Imperatore Ro-
mano, quantum Eventu postea patuit, prædic-
tum Judæi ad se trahentes rebellarunt, Cæsoque
præposito Legatum insuper Syriæ consularem,
suppetias ferentem, raptâ Aquilâ, fugaverunt. See
also *Josephus*, Lib. 6. In short this Persuasion of
theirs was so strong that in the *Gospel* according
to *St. John*, Cap. vi. v. 15. you read, “ When

called, them he also justified: And whom he justified, them he also glorified, [to be his peculiar and elected People.] Who shall then lay any Thing to the Charge of God's Elect? Or object their suffering State?

BUT the main Difficulty still remained, and which the Jews most stumbled at; why God should chuse the Gentiles, and not the Jews, to be his elect People? Why the Jews should be rejected, in this Case: To this,

“ Jesus therefore perceived that they would come
 “ and take him by Force, to make him A KING,
 “ he departed again into a Mountain himself
 “ alone.” And from hence doubtless proceeded
 those Motives which induced the Multitude to
 “ spread their Garments in the Way—cut down
 “ Branches from the Trees to straw—in the Way,”
 it being the Custom to pay such Honours unto
 Princes and great Kings; they also “ Went be-
 “ fore,—saying, Hosanna to the Son of David:
 “ Blessed is he that cometh in the Name of the Lord,
 “ Hosanna in the highest,” St. Matth. Cap. xxi.
 v. 8, 9. “ Because they thought that the King-
 “ dom of God should immediately appear.” Now
 the genuine Meaning of the Phrase *Hosanna in*
the

this, holy *Paul*, the Apostle answers, *Chapter the 9th*, That they might as well ask, why God did at first chuse the *Jewish Nation* to be his peculiar People, for which no good Reason is to be given, but his *Goodwill*, and *Pleasure*, Ver. 15. *For he saith to Moses, I will have Mercy, on whom I will have Mercy: And again, Ver. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy.* Thus likewise, in the Case of chusing and preferring one People, or Nation, before another; *The Clay must*

the Highest, Hosanna to the Son of David; seems to denote much the same, as all Prosperity to our King! or the *Roman Acclamation* *Patri Patriæ, Io Triumphe, Io Triumphe!* The Apostles themselves were possessed with the same Thoughts, and Belief of a *temporal State of Felicity*, when they asked of Christ, “ Lord, wilt thou *at this* “ *Time restore again the Kingdom to Israel?*” Acts, Cap. i. v. 6. which was after he had risen from the dead, and a little before his Ascension to his Father. Here we find how general the Opi-

must not say to the Potter, *Why dost not thou make me a Vessel unto this Honour, as well as another?* They might, by the same Parity of Reasoning, also ask, why God did chuse to bring the *Messiah* from out of the Posterity of *Jacob*, and not of *Esau*; for the which no Reason is to be given, but the *Will*, and good *Pleasure* of *God*. He might chuse the *Messiah*, out of what Family he pleased, and no other Family could say, they were injured in ought: For none had any peculiar Title, or *Right*, to it more than another. Thus the Apo-

nion was concerning one which should have redeemed *Israel*, from their Subjection under the *Romans*, and made them the Lords of the Earth. On Consequence of this, arose many Seducers and Impostors in those Days, which proved the utter Destruction and Ruin of Thousands of their Followers; vide the most judicious and worthy Bishop, *Kidder*, in his *Demonstration of the Messiah*, Part III. All that I shall add further to this Note is, the Observation of a most famous, and learned, Rabbin, which, in few Words, is this; *המשנה*
הוא מלך המשיח.

file

He argues, in *Ver. 11, 12.* For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God, according to Election might stand, not of Works, but of him that calleth. — THE ELDER SHALL SERVE THE YOUNGER. This was not spoken of the Persons of Esau and Jacob, for Esau was both Elder and greater than Jacob, and never served him, but of their Posterities: And the Words of the Text, quoted by the Apostle, make it plain; *Genesis, Chap. xxv. Ver. 23.* Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels: And the one People shall be stronger than the other People; and the THE ELDER shall serve the YOUNGER. As likewise that other Saying, from *Malachi, Chap. i. Ver. 3, 4, 5.* And this was chiefly to shew, that the *Messiah* was to come from Jacob, and not from Esau; in which respect, Esau was hated (that is,

is, *rejected*) in Comparison of *Jacob*: And all the Women in the World were hated (that is, *rejected*) in Comparison of the Blessed *Virgin*, who was *elected* to be THE MOTHER * OF GOD, no other Woman was wronged in

[THE MOTHER * OF GOD.] *Nestorius*, Bishop of *Constantinople*, in the Year of Christ 430, rejected this Epithet, as an *Impropriety*, and manifest Corruption of the Orthodox Faith; whereupon he was deposed from his See, as an *Heretic*, by the imperious, and turbulent, *Cyrillus Alexandrinus*, and the *Egyptian Bishops* of his Party: Who, in order the better to gain his Ends, would not so much as wait for the Arrival of the Oriental Bishops, the Western Bishops, or even the Pope's Legates. In short, notwithstanding the Opposition of 68 Bishops, who insisted, with the Emperor's Commissioner Count *Candidian*, that a general Council should be held, and not particular, and separate Assemblies, he began to cite *Nestorius*, and form a set Process against him, in all which it was plainly perceivable, that he was animated with the Spirit of Contention, and *Resentment*, and not with the holy Ghost. To judge truly of this Man's Character (*Cyrillus* I mean) I would refer the Reader to Mr. *J. Toland's* Account of *Hypatia*, that most illustrious Ornament of her Sex, in whom, I may say, *Venus* and *Minerva* were concentrated in a most amiable Union: But observe

in *this*: Which is plainly the Apostle's
Argument, Verse 14. *What shall we*
say

serve her *Fate*.—She, poor unhappy Lady! was torn to Pieces by the *Clergy of Alexandria*, to gratify the *Pride*, *Emulation*, and *Cruelty* of their INSOLENT ARCHBISHOP.—To return to *Nestorius*—*Father Doucin*, in his *History of Nestorianism in French*, informs us, that *Nestorius* had been misrepresented, and that several of his Propositions were mutilated, and falsified, that essential Words had been suppressed, and others added, which were none of his own: And indeed it appears to me, not unlikely, since the Council of *Ephejus* (which cannot surely, be properly called an *Oecumenical Council*) was wholly guided, influenced, and directed by the *Authority* of *Cyril*, who had assembled together only *Aegyptian Bishops*, and some others of *Asia*; all of them entirely devoted to his *Will*. The ancient Disciples of *Nestorius* affirm, that he makes no Scruple to give *Mary* the Title of MOTHER OF GOD; provided it be not taken, only in the Sense of *Arius* and *Apollinarius*. That *this* Term, though it was improper, might be born with, on Account of the Union of the Word, with the *Flesh*; did not they understand it of the *Deity*, and suppose that the *Virgin* is the Mother of the *Word* of God, which he believed unwarrantable. He said openly, that he found in *Scripture*, *MARY* to be called THE MOTHER OF JESUS; but that he no where found, that *Mary* was the Mother of God. Now, on the other hand, some, with the Cavalier *Gioseppe*

say then, is there any Unrighteousness
with God? God forbid. And quotes
Exodus,

Giuseppe Francesco Borri of Milan, have expressly
asserted the Divinity of the blessed Virgin, calling
her, most holy Goddess, and the only inspired Daugh-
ter of the most High; and professing, as an Arti-
cle of their Creed, that she proceeded condescended
from the Bosom of the Divine Nature, thus veri-
fying the common Adage,

Incidit in Syllam, cupiens vitare Charybdis.

Macro, whom Eusebius in his *Life of Constantine*,
Lib. 5. calls τον εξοχωτατον των κατὰ ἰταλίαν ποιητων,
and again, θαυμαστος ανηρ, & παση παιδεια κεκοσ-
μημενος, had certainly the Sibylline Writings in his
View, when he composed his fourth Eclogue:
There being sundry Places in it, which do mani-
festly respect the fall of Man, Original Sin, and
the Conception of Jesus Christ. On this Line;

Jam redit & Virgo, redeunt Saturnia Regna;

Eusebius makes the following curious Comment,
which I shall here set down in the Original Greek,
ΤΙς οὐκ ἀρα εἰς ΓΑΡΘΕΝΟΣ ἢ ΕΠΙΑΝΗΚΟΤΕΑ;
ἀρ' οὐχ' ἡ πληρης τε & ἐγκυος γενομένη του Θεου πνευ-
ματος; & τι το κολυσαν την ἐγκυσιν του Θεου πνευματος
πορην εἶναι αἰει, & διαμενειν παρθενον, ἐπανηξει δε ἐκ δευ-
τερου, την οἰκουμένην παραγενομενος ἐπικουφισει.

The Usage of the Phrase, ΘΕΟΤΟΚΟΣ ἢ
ΜΑΡΙΑ, is generally agreed upon to be of ancient
standing:

Exodus, Cap. xxxiii. where God says to Moses, I will have Mercy, on whom I will

standing : And, among the Fathers, the great *Origen* had written an Exposition of the Meaning of that high Title, in his first Tome on the *Epistle* of *St. Paul* to the *Romans*, at large ; which many of the learned, at this present, believe not extant. *Antiochus*, Bishop of *Antioch*, styles it προσφορον ὄνομα, ἢ τελεωμενον πολλαις των Πατερων ; But the first who introduced in the Church, the Phrase ΘΕΟΤ ΜΗΤΗΡ, or *Deipara, Dei Genitrix*, THE MOTHER OF GOD, was *Leo Magnus*, as was observed by the learned *Ephraim Theopolitanus*, long ago. The perpetual Virginitie of holy *Mary* was ever owned, and acknowledged, by the primitive Ages of Christianity ; infomuch that the Greek Churches termed her ΑΕΙ-ΠΑΡΘΕΝΟΣ ; and, afterwards, from them the *Latins*, in their Phrase, SEMPER-VIRGO : But notwithstanding all this, there sprung up a certain Sect of *Heretics*, who went by the general Name of *Antidico-marianitæ* ; who maintained, that the Virgin *Mary* had several Children by *Joseph*, after our Saviour's Birth : Nay, even amongst our *Moderns* this Heresy has took Root, and prevailed. I shall produce an Instance. “ I know not how most Christians have come to believe that *Mary* remained always a Virgin, when we see the direct contrary in Holy Writ, in these Words: *And she brought forth her first-born Son*, Luke ii. 7. which plainly infer she had Children. For the Historian says, she brought forth her first-born Son,

I will have Mercy. And to shew that all this, was of this Sort of Election,

“ Son, which supposes she was brought to Bed
 “ afterwards, and that *Jesus* was only her first-
 “ born: This is farther confirmed by another
 “ Passage, *Mat. i. 25.* *And knew her not till she*
 “ *had brought forth her first-born Son*; that is, he
 “ had no carnal Knowledge of *Mary* his Wife
 “ ’till, &c. in Consideration of the Dream he
 “ had had; but he *knew* her after her Delivery,
 “ and had Children by her, who were the Bre-
 “ thren of *Christ*, at least *ex parte Matris*: And
 “ that he had Brethren we also learn from Scrip-
 “ ture, *Matt. xii. 46, 47.* *While he yet talked to*
 “ *the People, behold, his Mother and his Brethren*
 “ *stood without, desiring to speak with him.* Then
 “ *one said unto him, Behold, thy Mother and thy*
 “ *Brethren stand without, desiring to speak with*
 “ *thee.*” Now, in answer to the Whole of this,
 I reply first, that his Inference and Supposition
 are both absolutely false, and can be supported,
 by no solid Reasoning, which ought to be the Basis
 of all Argumentation: For the Title *first-born*,
 according to the Law of *Moses*, does not include
Succession, and the original Word, in the *Penta-*
teuch, where-ever used, does not seem to carry
 with it such a Construction, Hear *St. Basil*;
 Οὐ πάντως ὁ πρωτότοκος πρὸς τοὺς ἐπιγινομένους ἔχει τὴν
 συγκρίσιν, ἀλλ’ ὁ πρῶτον Διανοίγων μήτραν πρωτότοκος
 ὀνομαζεται. And the Grammarian *Servius*, in his
 Notes on the *Aeneid* of *Maro*, explains the Word
Primus, in this Hemistich;

———Troia qui primus ab Oris.

by

tion, of a peculiar People; the Apostle finally sums up, and concludes his
Argument,

by *post quem nullus*. Thus far, I think, sufficient, in Answer to the *first* Objection. But then he attempts to confirm *this* Passage, and to strengthen *his* Objection by another; but which equally proves him deficient, in his Knowledge of the *Scripture Idiom*; for though it is said, *Matt. i. 25.*—"Knew her not till she had brought forth her first-born Son;" we must not from hence *rashly* conclude, that he knew her *afterwards*. And since he objects this Passage of *St. Matthew*, it is plain to me, that he understood not (or at least feigned Ignorance of) the Meaning, and true Import of the Particle *ΕΩΣ*: With Relation to this, let us consider a while these Words of *St. Basil*, upon the *Nativity* of our Lord; Το *ΕΩΣ* πολλαχου χρονου μεν τινα δονει περιορισμον υποφαιεν, καλα δε την αληθειαν ΤΟ *ΑΟΡΙΣΤΟΝ* ΔΕΙΚΝΥΣΙΝ: Thus likewise *Isidorus Pelusiota*, Το *ΕΩΣ* πολλακις η επι του δηνειως, εν τη θεια γραφη, ευρισκομεν κεμενον, *Lib. i. Ep. 18.* It is as great an Absurdity to follow his Conclusion *here*, as to infer from the following Passage, in the second Book of *Samuel*, Chap. vi. Ver. 23. — "*Michal*—had no Child until the Day of her Death," that therefore *she was brought to Bed afterwards*, in the Grave. As to his *third*, and *last*, Argument, wherein he brings in *St. Matthew* again, for a Proof that our blessed Saviour *had Brethren*; as he says *ex parte Matris*: As they are never called in *Holy Writ*, the Sons of his Mother, I think, I may safely deny them to be

Argument, thus, *Ver. 30. What shall we say then? That the Gentiles who followed*

be his real Brethren, *ex parte Matris*: And therefore shall, in this, the rather follow the Sentiments, and Interpretation of St. Hilary, and other Fathers chiefly of the Greek Church. Homines pravissimi hinc præsument Opinionis suæ Autoritatem, quod plures Dominum nostrum fratres habuisse sit traditum; quasi Marie illi fuissent, & non potius Joseph ex prioris Conjugio suscepti. S. Hilarius Com. in Matt. Cap. I. And Epiphanius, from a certain old Tradition, tells us, that Joseph's first Wife was out of the Tribe of Juda; by whom he had six Children, four Male, and the other two Female: He gives you their very Names, which were James, Jose, Symeon, Judas; and the Daughters Maria, and Salome. This also fully testifies ΑΡΙΟΤ ΙΑΚΩΒΟΥ ΙΣΤΟΡΙΑ, a most curious and rare MS. of great Antiquity, written *literis Uncialibus*, and brought from the Levant, by my greatly honoured Friend, *Mubammedb Cara Deulet*. Upon the whole hear the Judgment of the learned, and judicious, St. Austin, Bishop of Hippo, who speaks thus; Sicut in Sepulchro, ubi positum est Corpus Domini, nec antea, nec postea mortuus jacuit: sic uterus Mariæ nec antea, nec postea, quicquam mortale suscepit. In Joban. I know there are some Writers, who have imagined, that the Holy Virgin had been conceived, and born of St. Anna, immaculate, i. e. untainted by original Sin. And this was the Cause, and Fountain, of a mighty controversial Dispute between the Followers

followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith? But Israel who followed after the Law of Righteousness, bath not attained to the Law of Righteousness. Wherefore? because they sought it not by Faith, but, as it were, by the Works of the Law; for they stumbled at that Stumbling-stone, that is, they considered not Christ, as the End of the Law; that all the Law was fulfilled,

or

Followers of Jo. Duns Scotus, Doctor Subtilis, and Thomas Aquinas, or de Aquino, Doctor Angelicus: The Franciscans, on the Side of Scotus, maintaining it, and the Dominicans, or Thomists, impugning it. Although it is, by the Way, to be observed, that in the oldest Editions of St. Thomas his Works, there are several Passages, which be plain Assertions of the immaculate Conception of the blessed Virgin, in the most express Terms: Leo Allatius, a Physician of Coes, and Keeper of the Vatican Library to Pope Alexander the 7th, in his Prolegomena on Damascenus, endeavours to prove that the Festival, established in Honour of the immaculate Conception of the Holy Virgin, had been celebrated by several

or accomplished, *in him*, and all the several Predictions *pointed* respectively to *him* : But they expected to be *saved*, by performing the *outward* Works of the Law, and the Institutions there commanded, without looking any *farther*, as to what they did *represent*, or typify.

THIS is the Answer, with respect to the *Calling* of the *Gentiles*.

BUT

Churches in the *East*, as early as the *eighth* Century. Howsoever this laborious Writer may be accused of a *partial*, and insincere, *Temper*, yet he seems to be pretty just, and *exact*, in his Quotations : And now, upon Supposition, that this Feast had been *actually* celebrated, even in the 4th or 5th Centuries of *Christianity*, we are not bound to receive, *implicitly*, the decisive Authority of a *Council*, or *Synod*, the bare Sentiment of a *sainted Father*, or the Ceremonies and *Usage* of a Church, as Fundamentals of our *Creed* ; for (to any the least versed in *Ecclesiastical History* it is an obvious Truth) how often were there manifest Divisions amongst the *Christians*, in former Ages ! How inconsistent, and *confused*, were their Notions, and *Ideas* of *Christianity* ! And what numerous Follies, and *Superstitions*, have gradually crept into the *Eastern*, and *Western*, Churches !

And

BUT now, as to the *Rejection* of the *Jews*, the Apostle shews, that they were *not all* rejected ; for many of them did embrace the *Gospel* : And he tells them, that they are not all *Israel*, who are of *Israel* : That the Promises were made to the *Heirs* of the *Faith* of *Abraham*, rather than to the *Heirs* of his *Body* ; in which Sense the believing *Gentiles* were the Seed of *Abraham* ; and in no other Sense could he be justly called the *Father*

And Mr. *Le Clerc* has very justly observed, that " Theology is subject to Revolutions, as well as " Empires." But let us hear, the deservedly celebrated, Mr. *Collingworth* ; for thus he speaks. " I see plain, and with my own Eyes, that there " are Popes against Popes, Councils against " Councils ; some Fathers against others ; the " same Fathers against themselves ; a Consent of " Fathers of one Age, against a Consent of Fa- " thers of another Age ; the Church of one Age " against the Church of another Age."

'Twas the Times Plague, when Madmen led the Blind !

Finally I cannot but subscribe to that pious, and honest, Resolution of the famous Mr. *Drelincourt*

ther of many Nations, or the Promise be compleat, That in his Seed all the Nations of the Earth should be blessed.

THE Predestinarians have perverted * the Scriptures, and what the Prophets

of Paris, in his Reply to the Bishop of Belley; “ I protest before God, and his holy Angels, that
“ I firmly believe the holy Virgin to be the
“ MOTHER OF GOD: And that I am ready to
“ sign this Truth with my own Blood. Nevertheless, I declare, with the greatest Freedom,
“ that, for Fear of scandalizing ignorant Persons, I do not delight to make use of these
“ Terms, without explaining them at the same
“ Time. For all are not capable of understanding what your and our Schools mean by the
“ Communication of Idioms. Instead of attributing to the Person what belongs to the two Natures, whether by Mistake or gross Ignorance, they ascribe to one of the Natures what only agrees to the other. When they hear that the Virgin is the Mother of God, they do not presently comprehend that she is not his Mother, as he is God: But by a confused Notion they imagine she is as properly the Mother of his Divinity, as of his Humanity,” p. 297.

[Perverted * the Scriptures.] Videmus, inquam, Theologos sollicitos plerumque fuisse, quomodo sua figmenta, et placita, ex sacris literis ex-

Prophets spake, and the Apostles, in Words, only *ad Captum*, concerning two People, the *Israelites*, and *Edomites*,

torquere possent, & divinâ authoritate *munire*; nec aliud minore cum scrupulo majoreque cum temeritatē agere, quam Scripturas sive Spiritus sancti mentem interpretari, & si tum eos aliquid sollicitos habet, non est quod verentur, ne *Spiritui sancto* aliquem errorem affingant, & a viâ Salutis aberrant, sed ne Erroris ab aliis convincantur, atque ita propria eorum *sub pedibus* jaceat Authoritas, et ab aliis contemnantur. B. D. S. De Interpretatione Scripturæ. What this honest, and learned, Philosopher, the Disciple of *Saul Levi Mortera*, in this Passage observes, equally holds good, not only of the *Christian Priests*, but even of the *Jewish Chocchams*, and *Arabian Mollais*: They all have perverted the Books of holy Writ, especially the *Passages* which they alledge, in Favour of their widely different *Opinions*; being strongly *prejudiced* by the various Principles of their *Education*. This, I think, wants but little Proof, as it is confirmed to us by Multitudes of *Writers*, both *Jewish* and *Mohammedans*. But as the Curiosity of some Readers may require it, (who perhaps have not Opportunities of consulting such Treatises) I shall remark some particular Places, where they have endeavoured, *artfully* to corrupt, and alter the Sense, and Meaning. *W* or Rabbi *Salomoh Yitzabaki*, commonly called *Jarchi*, in his *Commentaries upon the Psalms of David*,

mites, as to the Coming of the Messiah; they turn them to the Persons of *Esau* and *Jacob*, in Relation to their future personal Salvation, and *Reprobation*, from absolute Decrees, and

David, so much esteemed for their Clearness and Perspicuity; on *Psalms the second*, affords us a very remarkable Instance of *Rabbinical Sincerity*. For, in order to confute the Arguments of the *Christians*, whom he stiles (after the Custom of the *Jews*) חסידים, *Heretics*, he thinks it necessary to reject the true Exposition of their Forefathers, and apply it, as interpreted of *David*. These are his Words, רבותינו דרשו וכו', Our Masters have generally expounded this Prophecy, concerning the King the Messiah; but, as to the literal Sense, and for the answering of *HERETICS*, it is rather to be understood of *David*, in his own Person. So likewise they endeavour to evade the Force of that signal Prophecy, *Isaiab*, Chap. lii. from y. 13. even through all the succeeding Chapter; whereas their most ancient סדרש, or Glosses on the Bible, the *Targum*, *Rabbi Moses*, and *Rabbi Nephthali*, are entirely against them. Here our famous רש"י, together with *Aben Ezra*, *Kimchi*, and the noted *Lipman*, explain it away concerning the People of their Nation; and yet another of their Commentators, equally famous, applies the whole to the Prophet *Jeremiah*. This is not all; for I could instance, in many other

2

Texts,

and without any Respect to their Actions, either good, or evil. From thence they deduce the Consequence, as to *all other Men*; by which Means they

Texts, their strange Manner of *perverting*, and *wresting*, the *Scriptures*, (contrary to the Principles of *Sense* and *Reason*) to countenance their idle, absurd, and ill-connected Fancies. In short, they seem to have the *Art* of finding, whatever they *please* in the holy Bible, by Means of their *אשר* and *סוף חבור*, &c. as also by their abuse of *Allegory*, in which Sort of *Interpretation*, the Author of *נפתר ופירו* very much abounds, even to the greatest Superfluity imaginable, and for nothing else, but that they may have, in promptu, some *plausible* Appearances, to excuse and *palliate* the ridiculous, *wild*, and extravagant *Chimeras* of their Doctors. I must not omit their *impious* Attempts, in introducing various Corruptions, *altering*, and *erasing* Words, at *Pleasure*; and, in particular, that noted Place, in *Psalms* xxii. *v.* 16. "They pierced my Hands" "and my Feet:" Which the Christians alledge against them, as an evident Prophecy of the Crucifixion. Observe their *Fraud*; it consists entirely in the Word *נא*: They interpret it, AS A LION; but in this they contradict their *Masorites*, who are held in great *Authority*, and *Veneration*, by them: The *Septuaginta* Translation also opposes this *Reading*, the ancient *Syriac* likewise, *Arabic*, and some few MSS. of the *Hebrew*. This

they would take us off, from trusting to the Promises of God, and make us only rely on *secret*, and *mysterious*, Decrees, which we know nothing of,

IT

Word must be wrote, according to grammatical Construction, *וְכָל*, and, with an *Epantbeticum*, *וְכָל*, THEY PIERCED; and thus, by an easy Metamorphosis, *וְכָל*, according to the *Biblia Complutens. Ed. 1520.* This is one of the *eighteen* Places in the Bible, which they confess have been altered by the *Scribes*. Behold yet another Instance of their abominable *Perfidy*! In the 15th Chapter of the Book of *Joshua*, *v. 59, &c. 1200 Verses* are quite left out, in all the *Hebrew Copies* I have yet seen, both *printed*, and *MS.* all which the *Septuagint* retain. *St. Jerom* is of an Opinion, that they were erased by the *stubborn Jews*, after the Times of our Saviour, to the End it might not appear from thence, that *Bethlehem* was reckoned, as in the Tribe of *Judah*. Vide *Comm. in Mic.* Without insisting at all upon what *Justin Martyr*, in *Dialogo cum Tryphone*, *Judæo*, and *Lactantius*, after him, have made bold to assert; I shall only introduce here one Observation farther, and so leave them: It is upon the Words of *Jesus Christ*, *Matt. Chap. xix. v. 5, 6.* compared with *Genesis, Chap. ii. v. 24.* Our Lord seems there, in the Gospel according to *St. Matthew*, to cite the Book of *Genesis*, and then, to urge mightily, upon the *Pharisees*, the great Energy, and Force,

It hath been objected against the Church of *England*, that she seems very much to favour, the *Predesti-
rian* Doctrine, from what she says, in the *Collect* for the second *Sunday*, in *Lent*; that we have no Power of
ourselves,

Force, of the Expression; "and they ~~shall~~
" shall be *one* Flesh." But, if we consult our Bible, in *Genesis*, Chap. ii. and v. 24. we find it only written, "and they shall be *one* Flesh." It seems then, by the *Pharisees* not being able, in any Sort, to evade the Strength of this Objection, that it was in the *Hebrew* at that Time, although not now; and yet the *Samaritan* Pentateuch, and the *Septuagint* remain, as faithful Witnesses, against these Perverters of the sacred Writings, for in them we may find the *genuine* Reading still preserved. Now I come to speak, in Relation to certain Corruptions, and Depravations, which some *Arabian* Authors accuse us of, when in Reality they seem to be the true Falsifiers, and Corrupters of the holy Books. Howsoever it be, I leave every *Christian* to judge for himself; though reminding him always to have in his Eye, that excellent *proverbial* Motto, NULLIUS IN VERBA: And to adhere strictly to the Guidance of *eternal* Truth. First then, in the Book CZABÜR DAYIT, which we call the Psalms of *David*, a Prophet whom they have in great *Veneration*, and Esteem. *Psalms* ii. it is thus written, "I will declare the
" Decree:

ourselves, to help ourselves: To the which, I shall answer thus; It is so far true, if we consider our Help, as only merely from ourselves.

For when Man had once fallen from his primitive State of Innocence, and Perfection, by his presumptuous Rebellion against God Almighty, he certainly was no Ways able to deliver himself, either from the Dominion of Sin, or Prison of Death, to which by

“Decree: The Lord hath said unto me, ‘Thou art MY SON, THIS DAY HAVE I BEGOTTEN THEE.’” The learned *Eb’no’l Atbir*, and the Author of *Alkamuft* say, that here the Text is corrupt, and undoubtedly should be read; MY PROPHET for MY SON, and EDUCATED in the stead of BEGOTTEN: Besides they add, that *Mohammed* his Name has been left out of this Book, as also of the *TEFRIT*, or *TABURAT*, by the designing Artifices of some *Christian* Priests. Our Gospel too, written by the four *Evangelists*, is (if you credit their Authority) greatly corrupted, and they bring, amongst others, an Instance of this, in *St. John*, Chap. xvi. v. 7. — *Εαν — μη απελθω, ο ΠΑΡΑΚΛΗΤΟΣ ουκ ελευσεται προς υμας εαν δε πορευθω, πεμψω αυτον προς υμας.* Now the Corruption here lies in the Word *Παρακλητος*, for which they

by all-just Heaven he was *doomed*: But *Christ* entered the Prison in our *Nature*, and, in our stead, he made full Satisfaction for all the *various Sins* of that Nature, applicable to every one, who laid hold on it, by a true and lively *Faith*, and sincere *Repentance*, for their Sins both of *Commission*, and *Omission*. He opened the *Prison Doors*, and preached *Salvation* to all them that would accept of his

they pretend to substitute *ΗΕΡΙΚΑΤΤΟΕ*; which expresses, in the Greek Language, the very Name of *Mohammed*, i. e. illustrious. With regard to the *TAOURAT*, I shall use the Words of the ingenious Monsieur *D'Herbelot*, in his *Bibliothèque Orientale*, for thus he;—*Les Musulmans disent, que c'est l'ancien Testament que Dieu revela a Moysé, écrit en langue Hébraïque, livre qui a été altéré & corrompu par les Juifs.—C'est là le sentiment des Musulmans qui a été recueilli de plusieurs auteurs Arabes par Hagi Khalfab.—Vide sub voce TAOURAT.* And here I had ended, but that I, by Chance, met with a certain small Treatise, under the Title, *Free and impartial Thoughts on the Sovereignty of God, the Doctrines of Election, Reprobation, &c. &c. &c.* where there occurred to me some *strange* and (I may say)

his *Salvation* : And to those Persons that are willing, he gives the Assistance of his *Grace*, to help their Infirmities. This is the *one Thing* necessary even for all the Actions of our Life ; without *this*, we can neither do a good Deed, nor think a good Thought. So that all the *Glory* is still to him. Yet notwithstanding, there

say) unaccountable Positions, concerning the *holy Bible* ; seeming to infer that it *never* could be a *Rule of Faith*, proceeding from an *omnipotent*, and *all righteous Being*, and delivered down unto Men, from the many *Absurdities*, *Contradictions*, and *Defects*, therein *visible* ; this he asserts even in the very *first Page*, in ipso limine, but eight Pages further, I find he expresses himself to this Effect ; “ That the Scriptures are not always “ plain, positive, and REASONABLE.” What we may conclude from hence, I shall not say ; but must refer *him*, together with the *ridiculous*, & *sophistical*, Author of the *Coup de Grace*, to Sir Charles Wolseley, Bart. his *Discourse on the Reasonableness of Scripture Belief*, excellently well penned, and which deserves the diligent Attention, and Perusal of every *serious*, and sober minded *Christian*. Out of this Book, which I cannot sufficiently admire, *Edit. Lond. 1672*. I must

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there is still something left for us to do, because he works *in us*, both to *will*, and to *do*.

IF that Christ did not pay the Debt of *all Mankind*, how could a Man be *blamed* for still lying in *Prison*, when his *Debt* was *not* paid? Or how could he be called *ingrateful*, to him who *never payed* any Thing for him, nay did *not* so much as *ever* design it? And how can wicked Men be blamed, for tram-

must beg leave, to cite this one short Paragraph,
“ It is the *Bible*, and it is that Book *alone*, upon
“ every *Page* of which that Image and Super-
“ scription of God is engraven, TRUTH ITSELF.
“ It is a Book singular in it's universal Triumph
“ over all Affaults: Where is there a Book to be
“ found, treating of any considerable Subject,
“ (much less of such a Nature as this) that can
“ so appeal to the rational Judgment of Man-
“ kind, and challenge its worst Enemy to find a
“ *Fault*?” There are many other Passages of a
like Nature, in the Tract I have thus censured,
but as they come not within the Plan, and Scope
of my Design, I may perhaps reserve them till a
more suitable Occasion, and better Opportunity
shall offer.

pling

pling under Foot the *Blood* of the Son of God, for *despising*, yea resisting, of his *Grace*, if he shed *no* Blood for them, nor ever gave them *any* saving *Grace*?

BUT let us be *charitable* * to some, who maintain this Doctrine of PRE-
DESTINA-

[*Charitable* *.] The pious, religious, and *charitable*, Mr. *Wesley*, in an Extract of his *Georgian Journal*, printed at *Bristol*, Page 35. seems to me to set forth a very *edifying* Example of *Christian* Benevolence, and *unparalleled* Candour. His Words I make bold to insert *here*, by way of *Contrast*, as they are of a peculiar, and *remarkable*, Style, and bear great *Resemblance* to the *Zeal*, and holy *Fury* of *J. Calvin*.——“ In my Passage
“ home, having procured a celebrated Book,
“ the Works of *Nicholas Machiavel*, I set myself
“ carefully to read and consider it. I began with
“ a Prejudice in his Favour; having been in-
“ formed, he had often been misunderstood, and
“ greatly misrepresented. I weighed the Senti-
“ ments that were less common, transcribed the
“ Passages wherein they were contained; com-
“ pared one Passage with another, and endea-
“ voured to form a *cool*, impartial *Judgment*. And
“ my cool Judgment is, That if all the *other Doc-*
“ *trines of Devils* which have been committed
“ to Writing, since Letters were in the World,
“ were collected together in one Volume, it
“ would

DESTINATION, because that God's
Mercy

“ would fall short of this.” Thus far the worthy Mr. Wesley, to whose private Judgment I must oppose the judicious wise Remark of Edward Lord Clarendon, once Chancellor of the famous University of Oxford, and Privy Councillor to King Charles I. in his *History of the Rebellion*, Vol. III. Fol. Edit. Oxon. 1704. p. 83. *Machiavel*, in this, was in the right, though he got an ill Name by it with those who take what he says from the Report of other Men, or do not enough consider themselves what he says, and his Method in speaking. (He was as great an Enemy to Tyranny and Injustice in any Government, as any Man then was, or now is ; and says) “ That a
“ Man were better be a Dog than be subject to
“ those Passions and Appetites, which possess all
“ unjust, and ambitious, and tyrannical Persons ;” but he confesses, “ That they who are so transported, and have entertained such wicked Designs as are void of all Conscience, must not
“ think to prosecute them by the Rules of Conscience, which was laid aside, or subdued,
“ before they entered upon them ; they must
“ make no Scruple of doing all those impious
“ Things, which are necessary to compass, and
“ support the Impiety to which they have devoted themselves :” — As to my Part, I have read both his Book *del Principe*, and his elegant *Discorsi sopra Livio*, and cannot but be of my Lord Clarendon's Opinion ; for it appears clearly to me, that the Reverend Mr. Wesley,
from

*Mercy prevails over the Weakness, and
Folly*

from the curious Observation he has communicated to the World, neither understands the Author's *Language*, nor *Meaning*. Here comes likewise the Testimony of *Albericus Gentilis*, a very learned, and famous, *Civilian*; Ego vero non possum hic præterire, qui Cane pejus & Angue odisse soleo *conceptas* de Auctoribus *Opiniones*, accuratissimi Jurisconsulti ac dignissimi Censoris judicium, Lib. 3. De Legationibus, Cap. 9. ubi legatum suum ex Philosophia instruens. Nec verò, *inquit*, in Negotio isto verebor *omnium præstantissimum* dicere, & *adimitandum* proponere *Machiavellum*, ejusque plane *aureas* in *Livium Observationes*. Quòd namque hominem *indoctissimum* esse volunt & *scelestissimum*, id nihil ad me, qui *prudentiam* ejus singularem laudo, nec *impietatem* ac improbitatem, si qua est, *tueor*. Quamquam si librum editum adversus illum considero, si Machiavelli conditionem respicio, si propositum scribendi suum rectè censeo, si etiam meliori interpretatione volo dicta ipsius adjuvare, non equidem video cur & iis criminibus *mortui hominis fama* liberari non possit. Apud Christoph. Adamum Rupertum in Valer. Maxim. Lib. 1. Cap. 2. There is something very *remarkable*, with Relation to this Book; and that is, *Possevinus*, the *Jesuit*, who had certainly never read *Machiavel's Prince*, as appears by his *Dissertation*, wrote by the Order of *Innocent IX.* yet was the *first* Person, who caused the Writings of this *Florentine* to be condemned, at *Rome*, under the Pontificate of
Clement

Folly of Man: So that, in the
Conventions

Clement VIII. What could be more malicious, than so *uncharitable* a Censure? True *Charity* is ingenuous, not easily suspicious, and much less is it then censorious, or peremptory. These following Words of *St. Thomas* are full of Solidity, and *Justness* of Thought. In rerum judicio debet aliquis niti ad hoc, ut interpretetur unumquodque secundum quod est: in judicio autem Personarum, ut interpretetur in melius 22æ quæst. The *Application* seems very just. In the Epistle Dedicatory, before a small Piece of *Giordano Bruno's, De Causa, Principia, & Uno*, Edit. *Ven.* 1584. The Author speaks of his own *Misfortunes* and *Calamities*, in a very moving Strain. Hear him in the original *Italian*; Doue bisognava che fusse un animo veramente HEROICO per non dismetter le braccia, disperarsi, & darfi vinto à si rapido torrente di Criminali Imposture, con quali à tutta possa m'have fatto empeto l'invidia d'ignoranti, la presuntion di sophisti, la detrattion di malevoli, la murmuration di servitori, gli susurri di mercenarii, le contraddittioni di domestici, le suspitioni di stupidi, gli scrupoli di riportatori, gli zeli d'hypocriti, gl'odii di barbari, le furie di plebei, furori di popolari, lamenti di riporcoffi, & voci di castigati. Oue altro non manchava ch'un discortese, pazzo, & malizioso sdegno femminile, di cui le false lachrime soglon esser piu potenti, che quanto si vogla tumide Onde, & rigide tempeste di presuntioni, invidie, detrattione, mormorii, tradimenti, ire, sdegne, odii, & furori. Wherefore I had need to have been of a truly heroic Spirit, not to submit,
H despair,

Conventions of erring, and mistaking,

despair, or yield to such a rapid Torrent of criminal Impostures; whereby they have with all their Might drawn upon me the Envy of the Ignorant, the Presumption of Sophists, the Detraction of the Malevolent, the Murmurs of Slaves, the Whispers of Mercenaries, the Contradiction of Domestics, the Suspicions of the Stupid, the Scruples of Tale-bearers, the Zeal of Hypocrites, the Hatred of the Barbarous, the Fury of the Vulgar, the Madness of the Popular, the Lamentations of the abandoned, the Cries of the chastized: Certainly there wanted nothing, but the unkind, foolish, and malicious Disdain of a Woman, whose false Tears alone are more powerful than the most swelling Waves, and rigid Tempests of Presumption, Envy, Detraction, Murmurs, Treachery, Disdain, Hatred, and Madness. This Passage of Giordano Bruno's, to Michael Seigneur de Mauvissiere, the French Ambassador in England, artfully worked up, is so full of Elegance, and real Beauties, and, at the same Time, such a just and true Delineation of the various Miseries, and Unhappineffes, arising from the Envy of the Ignorant, THE FIERY ZEAL of HYPOCRITES, and the Fury of the Vulgar, with which he, and other learned Men, have been perpetually harassed, and oppressed; that I could not choose but insert it here, with a Translation thereof, as well knowing, that, like a capital Painting, it would insensibly attract the Eyes of every curious, and intelligent, Reader. Besides the Book is exceeding scarce, and had I not been

I

favoured

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taking, People, although their Doc-
trine

favoured with the Perusal of it, from the Hands of a certain ingenious, and noble, Lord, it were next to impossible, I could have given this valuable Extract. But to return to my Subject, from whence I have thus digress'd. The Reverend Mr. Warburton, I think, in his first Volume of the *Divine Legation*, has used *Hieronymus Cardanus*, that Mirrour of Learning, one of the most profound, and extensive, Genius's of his Age, very much too harsh, and seems to triumph (unjustly) over the Weakness, and Inconstancy of human Nature, *Vid.* p. 31, 32. Edit. Lond. 1738. Far otherwise thought that *English* Divine, Dr. Samuel Parker, in his accurate *Disputat. De Deo & Providentiâ*. One who had studied the Writings of this famous Italian, with an unbiaſſed, and impartial, Mind: He has placed his Sentiments in a much stronger Light, than any other Author, I have yet seen. CARDANUS in omni Philosophiæ genere tam piè philosophatus est, ut Philosophorum nemo religiosius. In scriptis, quæ ad mores spectant, religionem vitæque futuræ spem, unicum Vitæ beatæ fundum esse statuit.——Denique in ipso extremo Tragœdiæ actu, cum omnes Vitæ anteactæ æumnas enumeraverat, interroganti, an non vixisse pigeat, felicissimum se semper esse clamat, quod in miserâ hâc Mortalitate naturam suam divinæ Immortalitatis participem certo esse, noverit, & quidem tam gestienti Animi affectu, & ardore, de Vitâ futurâ semper loquitur, ut haud quamvis alium legisse memine-

trine be of such a Stamp, that if
Men

rim, qui eam aut constantius credere, aut ad eam acrius anhelare Videatur. Mr. *Warburton* methinks might have considered a little that *versicular* Monitum, said to have been quoted by a certain *Reverend B——p.*

Si Vir est fortis, mortuum non occidere debet.

Injure not the Dead; is an old and valuable Saying: His *Poverty*, *capacious Genius*, and powerful Strength of *Imagination*, tended mightily to *obscure*, and perplex his Writings. These Things, I say, ought to have been considered. Finally his various *Miseries*, and Calamities, might have raised *Compassion* in the human Soul. But the inexorable Mr. *Warburton*, deaf to all the Persuasions of *Humanity*, and Reason, begins insolently to tyrannize, in a supercilious, and dogmatical, Way, over the *poor contemptible Rubbish*, of *this poor lunatic Italian*, to use his own peculiar, and choice Expressions;

Verum ubi *plura* nitent in Carmine, non ego
paucis
Offendar maculis.———

Says the so much admired *Horace*: In short let Mr. *Warburton*, and his other Accusers, weary themselves in writing out whole Volumes, let them be ever so indefatigable in their Labours, and aim after the politest Stile: They will, I am persuaded, *infinitely fall short* of that Man's *Excellencies*, and Perfections. The *innocent Vanini*
I also

Men should live according to their
natural,

also (*innocent* I mean, as to the Suspicion of *Atheism*) falls under the severe Lash of his Pen. He cites him by the Name of ATHEIST, in the second *Part* of the second *Volume of the same Treatise*, Book 5. and the celebrated *Morbofius* is of the same Opinion; whose Words I shall here give, to shew how easily a Man, though of great Sagacity, and Judgment, may deceive himself, by judging of Books, by the Title-page: It is a very *ridiculous* Thing! VANINI Dialogi illud ATHEISMI virus sub Dialogorum formâ tegunt, in quorum Titulo disertis verbis Natura Dea & Regina dicitur, quæ in privilegio Regio (quod mirum) repetuntur. He speaks here of a Book, entituled, *Dialogi de admirandis Naturæ, Reginae Deæque Mortalium, Arcanis*. There is another Piece of our *Vanini's*, dignified with *this* pompous Title; *Amphitheatrum æternæ Providentiæ, Divino-Magicum, Christiano-Physicum, nec non Astrologo-Catholicum; adversus veteres Philosophos, Atheos, Epicureos, Peripateticos, & Stoicos*. Printed at Lyons, in France, in the Year 1615. Concerning these two Books, writes the Author of *the Christian Freethinker*, p. 55. Ed. 1740. "He railed
"at Atheists, wrote Books to confute them, and
"scattered the Seeds of Atheism, in these very
"Books:" Now here is a very great Error, in which he certainly deserves to be confuted; he says that these Books are *atheistic*, and that "all
"who have written concerning him allow" it: I shall produce a Passage out of his *Amphitheatrum*,

natural, and proper, Consequences,
and

Exercit. II^{nda}, which may clear up this Matter beyond *all* Dispute; Quæris a me, quid Deus sit? Si scirem, Deus essem, nam Deum nemo novit nec scit, quid sit, nisi ipsemet Deus: Possumus tamen quasi per Nubem solis lumen, quid ipse, per ejus opera aliquantulum cognoscere, quare sic eum (licet temerè fortassis) describere audet Dextera nostra. Sui ipsius Principium et Finis, utriusque carens, neutrius egens, utriusque Parens atque Auctor semper est sine Fine, cui præteritum non abit, nec subit Futurum: regnat ubique sine Loco, immobilis absque statu, pernix sine Motu, extra omnia, omnis intra omnia, sed non includitur in ipsis, intimus hæc regit, extimus creavit, bonus sine qualitate, sine quantitate; magnus, totus sine Partibus, immutabilis, dum cætera immutat, cujus velle potentia, cui Opus voluntas simplex est, in quo nihil in Potentia, sed in Actu omnia, imò ipse purus, primus, medius, & ultimus actus. Denique est omnia ante omnia, & post omnia omnis. Is it possible for any mortal *finite* Creature to conceive, or express, more grand, and *sublime*, Ideas of the *Divine Essence*? I never, in all my Researches into Books, met with any Paragraph more noble, or more worthy of the *prudent Writer*. And yet this poor unhappy Man, being accused of *Atheism*, by some of the Monkish Clergy, who both envied, and hated, him, was imprisoned at *Toulouse*, and burnt *alive* in 1619. This was his Fate! Almost parallel to this was the Case of *Mich. Servetus*,

and under the same baneful *Influence*, and miserable Illusions, it might likely be productive of many direful,
and

Servetus, a *Spanish* Physician, of extraordinary Parts and Merit, whom *Calvin* got condemned to the Flames, in the Year 1553: Insulting over him rather like a *Tyrant*, cruel and oppressive, than an humble, and meek-hearted, *Christian*. Happy had it been for the learned World, that so vast a Genius were preserved from the hellish Rage, and Madness, of an ignorant *Inquisitor*! Then we might reasonably have expected he would bless Posterity, with new and uncommon Discoveries, from so profound and extensive a Capacity. Mr. *John Calvin*, in the Height of his malicious Fury, forgot perhaps this old Saying, or something like it;

Errantis Poena daretur.

Certainly, as Mr. *Leibnitz* very well observes, the Rigour exercised against our *Servetus*, was altogether *inexcusable*: A perverse Will is the only Subject of Punishment, not Error. One may go something farther, and say, that *Calvin* acted merely like a Villain, by persecuting this learned Man, and only to gratify his diabolical Malice, and Fury: He accused him of Things wherein he was innocent; and was always more ready to calumniate, and defame, those whom he hated, than to speak the Truth. *Vid. Expos. Error.*

and calamitous, *Evils*, yet in every one of them there are some Persons *innocently*, and *invincibly* mistaken, and

Micb. Serveti, amongst his *Theological Works*, Edit. *Genevæ*, 1576. To confirm this last Particular, both as to *him*, and his *Encemias* *Beza*, I shall present my Reader with the Words of *poor Castilio*, that honest and learned Man, in his *Defens. ad Auth. libelli cui Titulus, Calumniæ Nebulonis, &c.* Accedit in vobis ad levitatem illam CAPITALE ODIUM mei: quo fit, ut de me quicquid Mali dicitur, id, QUIA VULTIS, facillimè credatis: facile enim (inquit idem *Cæsar*) credunt homines quæ volunt. Rursumque si quid boni dicitur, id vel non creditas, vel malignâ interpretatione depravetis. And from hence results a plain and obvious Truth, viz. That Man, through a blind and furious Zeal for *Religion*, sometimes may transform himself into what is worse than a *Beast*, a very *Devil* incarnate.

O Curvæ in Terris Animæ, & Coelestium inanes!

In the *Scaligerana*, that is a very unjust Censure, which so great a Man fixes on Cardinal *Bellarmino*; why should he so *positively* affirm, that this famous Writer believed *not* any Thing of what he caused to be printed, and that he was a *mere Atheist*: Whereas the contrary is manifest both from the whole Tenour of his *Life*, and also, more especially, from his *dying* Words, and last Actions

and whilst in the *Simplicity* of their Heart they talk of nothing, but *Error*, still, in Defiance to their own Doctrine,

Actions which are generally accounted *then* to be most sincere. Consult a Book of *Marcellus Cervinus*, entituled, *Imago Virtutum Roberti Cardinalis Bellarmini Politiani*, Edit. Ingolst. 1625. There is nothing shews the Infirmary and *Weakness* of the human Mind more, than such *rash* and partial Judgments: God alone is the invisible *ὁ καρδιαρυνωτης*, or *Searcher out of Hearts*: He is the only Judge of the *Thoughts* of Man!

Even the *divine Origen*, who, though not a Martyr, may properly enough, and with good Reason, be stiled a *Confessor*;

Qui genus humanum ingenio superavit, & omnes
Præstrinxit Stellas, exortus uti Ætherius SOL!

Even that learned, and laborious *Christian Philosopher* could not escape the severe Censure of a Council, (by some termed *holy*) who loaded his Memory, and his *Writings*, with heavy Anathemas, and *Curses* of ETERNAL DAMNATION. *Joannes Picus*, the learned young Count of *Mirandula*, that Ornament of *Italy*, no sooner had published amongst his nine hundred Propositions; that it is more reasonable to believe *Origen's* SALVATION, than his Damnation, but he had (as he confesses, in his *Apology*) envious *Doctors of Divinity* to oppose him, terming his Conclusion
rash,

Doctrine, they live according to its
Contradictory: God so loves their
 Souls, that many who trust unto these
 Doctrines,

rash, and favouring of *Heresy*: And yet this Father in his *Life*, *Conversation*, and *Morals*, was an Instance, and Example, of unparalleled Uprightness, and *Integrity* of Heart. *Roger Bacon*, an *Englishman*, and one of the brightest Lights of the University of *Oxford*, learned in *Greek*, *Latin*, *Hebrew*, and *Arabic*, an excellent Mathematician and *Chemist*, of the 13th Century: This fine Genius, I say, being envied, and even feared by certain illiterate, and ignorant *Priests*, was defamed at the Court of *Rome*, and branded as a *Magician*, and evil Sorcerer: Although he was so far from crediting the Delusions of Necromancy, that he wrote a Book expressly, *De Nullitate Magiæ*; therein shewing the *Absurdities*, and Weakness of all the boasted Pretensions to it; I have by me now, a curious MS. Copy of this *Treatise*, which by the Duct of the Letters, and various other conjectural Marks, I am inclined to believe is near coæval with the Author. There is also a curious Edition of this Piece, at *Hamburg*, in 1618, Octavo; with the valuable Notes, and Castigations, of that ingenious Mathematician, and Philosopher, *John Dee*, of *London*; by these Arts of certain *Ecclesiastics*, he was (poor unhappy Man!) both excommunicated and imprisoned: So very true is that old Saying, *Scientia non habet inimicos, præter ignorantes*. It is
 Pride

Doctrines, in their Discourses dare not rely upon them in their Lives, but live as strictly, as if they did not believe so *foolishly*. And we see many Men, amongst the *Predestinarian* Faction, who while they tell you, that God hath, antecedently to all human

Pride and *Ignorance*, that inspires these Men with so much Fury, and *uncharitable* Malice; and, as *Tullia* speaks, in the *Satyra Sotadica* of *Aloisia Sigæa*, Quò quisque est inter Homines *stolidior* & *væcordior*, eò & *superbior* est. In eis si *Judicium* quæres, si *eruditionem*, operam planè luseris. I might have considered likewise, the Persecutions of the famous *Peter Abelard*, *Cornelius Agrippa*, and other eminent Scholars, who were used exceedingly ill by ignorant, illiterate, and, I may say, *impious* Priests, but that it would swell this Article, beyond the Limits of a *Note*. The Pagans also have afforded Matter of Speculation, to some Writers, that is, whether *Socrates*, *Aristides*, *Plato*, the *Divine Hippocrates*, *Tully*, &c. with the rest of the *virtuous* Heathen, shall be saved at the Day of universal Doom; and here I find them at Variance, one Party maintaining it, and another either doubting of, or rejecting, that Position: But, as one observes rightly, *Semper quicquid dubium est, Humanitas inclinât in melius*; it is both rash, and uncharitable, in us to pronounce

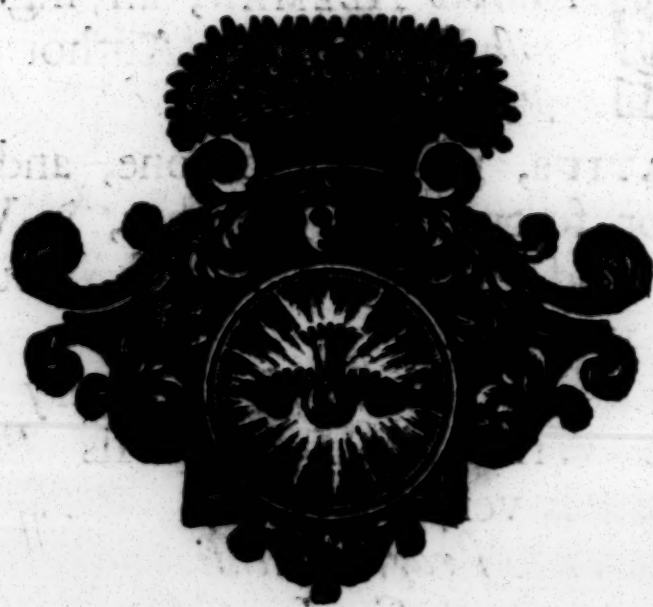
human *Choice*, decreed Men to *Heaven*, or *Hell*, and, thereby, taken away the Care of the *Way*, and Means, which must be as *unalterably* decreed, as the *End*, yet live carefully, soberly, and *virtuously*, being over-wrought, in their Understanding, by some *secret Impulse* of a redeeming God ; that they may not
perish

pronounce a *definitive* Judgment on so weighty, and obscure a Point, especially by injuring their Character, or Fame. Let any one, after the reading of Mr. *Le Vayer*, on *the Virtue of the Heathens*, consider but a little the Nature, and State of this Affair, and he will doubtless, with me, *charitably* adopt the Opinion of the great *Don Diego de Payva, d'Andrada*, in an exceeding scarce Book of his, wherein he expressly teaches, *That the Philosophers, who used all their Industry to come at the Knowledge of the true God, and to honour him religiously, had that Faith, by which the Just live: And that it would be the greatest Cruelty in the World, to condemn Men to eternal Torments, for wanting a Faith, which they could not attain to.* And now permit me (courteous Reader) to end these my Reflexions, in the following Words, which are the Conclusion of a Treatise, that has made a very considerable *Noise*,
in

perish in their *Ignorance*, but be assisted in their *Choice*, and, at length, *saved* by the Divine Mercy.

in the learned World. His quæ in hoc Tractatu agere constitueram absolvi. Superest tantum expresse monere, me nihil in eo scripsisse, quod non libentissimè examini, & judicio *summarum Potestatum* Patriæ meæ subjiciam: Nam si quod horum, quæ dixi, patriis legibus repugnare, vel communi saluti obesse judicabunt, id ego indictum Volo: Scio me hominem esse, & errare, potuisse; ne autem errarem sedulo curavi, & apprime, ut quicquid scriberem, legibus *Patriæ, Pietati, bonisque Moribus* omnino responderet. B. D. S.

Inveniam *Viam*, aut Faciam!



I N D E X,



INDEX,

SIVE

CATALOGUS, AUCTORUM & VOLUMI-
NUM, (ED. MSS.) quorum fit mentio
IN HOCCE TRACTATU; in ORDINE
ALPHABETICO dispositus.

Imprimus



ON Isaac ABARBANEL.

ABEN-Ezra.

Matheo ALEMAN, an ingenious Spa-
nish Writer; the Author of *Guzman*
d'Alfarache.

Leo ALLATIUS, made use of one, and the same,
Pen, for forty Years together, in Writing of
Greek; and, losing it at last, could hardly
forbear weeping.

Dr. ANDRADIUS, of *Cóimbra*, a very florid and
copious Writer, in 1564. His *Explicationes*
Orthodoxæ is very scarce.

Pietro ARETINO i ragionamenti.

ARISTOTELIS Opera Gr. Lat. 1619.

The thirty nine ARTICLES of the Church of
England.

Sⁱ AUGUSTINI Opera.

Fratris

B.

Fratris BACONI Opus majus, Edit. S. Jebb.

BACHONE Francisc. de Nullitate Magiæ MS.
This learned Author died at *Oxford*, in the Year
1284 ; and was buried there, among the *Fran-*
ciscans.

Rog. BACONIS Epistolæ de secretis Operibus artis
& naturæ, & de nullitate Magiæ. Operâ Joh.
Dee Londin. e plur. exemplar. castigata olim,
& ad sensum integrum restituta. Nunc vero a
quodam veritatis amatore in gratiam veræ sci-
entiæ emissa, cum notis quibusdam, partim ip-
sius Joh. Dee, partim edentis. Cum respon-
sione ad fratres Rosaceæ crucis illustres. *Hamb.*
1618, 8vo.

St. BASIL.

Theodore BEZA, a *Burgundian*, one who wrote the
Life of John Calvin.

The *English Bible* Lond. 1638.

BIBLIA Hebr. Ed. Complut. 1520.

BIBLIA Polyglotta. *London*, 1657.

Giordano BRUNO Nolano.

Geo. BUCHANAN, born in *Scotland*, 1506. one of
the greatest *Latin* Poets of the 16th Century.

Richard BURTHOGGE, a Doctor of Physic.

BURTON'S *Anatomy of Melancholy*.

C.

Mr. John CALVIN, famous in 1553.

CARDANI Opera varia.

CASTELLIO a native, I think, of *Savoy*; very
learned, and pious, but very poor: Used ex-
tremely ill both by *Calvin*, and *Beza*.

Marcellus CERVINUS.

CHALDAICA

82 INDEX AUCTORUM, &c.

CHALDAICA Oracula, curâ & labore Franc. Patricii, Philos. cl. edit. ann. 1593.

CHILLINGWORTH, writ an excellent Book, entitled, *The Religion of Protestants*; Vid. 5th Edition.

The CHRISTIAN Free-thinker. Videfis.

CHRISTIANITY set in a true Light; by a *Pagan Philosoph.* newly converted, 1730. The Author seems to be, what *Epiphanius* terms, an *Antidico-Marianite*; I have quoted him as such.

CICERO.

My Lord CLARENDON, in his most judicious *History of the Rebellion*.

Mr. Le CLERC.

CONCILIUM Ephesinum.

COUP de Grace; a trifling Pamphlet, full of dogmatical Assertions.

כפתר ופרח.

Quintus CURTIUS.

D.

Johannes DEE, an *English* Philosopher, and Mathematician, of prodigious Parts, and extensive Learning: Favoured with the Intimacy, and Friendship, of divers Nobles, and Potentates; and particularly, here in *England*, of Queen *Elizabeth*. He had a noble, and choice Library, of very ancient, and almost invaluable MSS. in *Latin*, *Gr. Hebr.* &c. His *Preface* on *Euclid*, is rare; and has been very much admired. He wrote a *learned Apology*, or *Vindication* of *Friar Bacon*; I know not whether it has ever yet been printed. I have a very curious MS. Copy, dated 1562 by me.

Le Perè DOUCIN, a Jesuit; Author of the *Histoire du Nestorianisme*, printed at *Paris*, 1698.

Mr.

INDEX AUCTORUM, &c. 83

Mr. DRELINCOURT.

The whole Duty of Man.

E.

EB'NO'L Athir. MS. *Arab.*

ENNII Fragmenta.

Sⁱ EPIPHANII Opera Gr. *Lat. Paris, 1622.*

EPISTOLA Objurgatoria, a Piece written in Imitation of *Reuchlin's* Epistola oblc. Virorum: said to have been composed; upon a like Occasion; by one of the *politest Scholars*, this Day, in *England*.

EUSEBIUS.

F.

Marsilius FICINUS.

FRANCISCUS Ferrariensis.

FREE and impartial Thoughts, &c. A very confused Writer.

G.

Mr. Le GALLOIS.

Rabbi Davidb GANZ; Author of a chronological Work in *Hebr.* The Title whereof in *Latin* is *Germen Davidis*. Ed. *Vorstii* 1644, 4to.

Rabbi Saadias GAON.

Rabbi Levi Ben GERSHOM.

Ortluinus GRATIUS, a Roman Catholic Writer, in 1517.

Baptista GUARINI a Knight of *Ferrara*; composed that celebrated Piece, called *Paster Fido*; wherein he has treated of the Mysteries of Love, in a most beautiful, and transcendent, Manner;

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Manner; both by the Sweetness, and Elegancy of his Verse, and the charming Delicateness, and Variety of Expression. He died of Grief, and old Age, in 1613.

H.

Mr. D' HERBELOT, an Author of great Skill, and Accuracy, in the Oriental Tongues.

HIERONYMI Comment. S. S.

St. HILARIUS.

HINCMARUS.

HIPPOCRATES, the Prince of Physicians, born in *Cos*, a small Island of the *Archipelago*; Contemporary with *Democritus*.

HORATIUS Flaccus.

AGIOT IAKΩBOY isopla. MS. Gr.

JAMBLICHUS.

Flavii JOSEPHI Opera. 1609.

Sⁱ IRENAEI Opera. Oxon. 1702.

ISIDORUS PELUSIOTA.

JUSTIN Martyr. Ed. Thirlby cum Not. Lond.

1722. He was a Samaritan, born at *Siehar*, the Metropolis of *Samaria*, now called *Naplosa*. A strenuous Asserter of Free will, died at *Rome*, for the Name of Christ, an. 168.

JUVENALIS. Ed. Par. 1692.

Ben YACHIA, a noted Spanish Rabbin, descended of the Lineage of King *David*. *Manasse Ben Urael* lays, that the two Families, of the Race of

INDEX AUCTORUM, &c. 85

of *Davidb*, retired into *Spain*, after the Destruction of the *second Temple*.

Rabbi Salomoh YITZAHAKI, usually known by the Name *Yarchi*, and sometimes called *Rasbi*:

He lived in the 12th Century, and grew very famous. Commented upon the Scriptures.

Translations of several of his Commentaries have been made by *Genebrard*, *Henry D' Aquin*,

&c. He was a Rabbin well versed in *Physic*, *Alchemy*, and *Astrology*; and understood several Languages.

He was buried at *Prague*, in the Year 1180. The *Jeros* laugh at the Christians, for using the Appellation *Yarchi*;

some Persons think him termed so, because born at *Lumel* near *Nismes*.

K.

A'-KAMUSI Lexicon MS. *Arab*. Well may this

Work be stiled *an Ocean*; it containing the

very Seeds, and Elements, of a Language the

most copious, and diffusive, of any in the

World: The *Arabic* Tongue is prodigiously

comprehensive; and they can produce a thou-

sand Words to signify a *Sword*, no less than

five hundred for a *Lion*, two hundred for a

Serpent, and eighty for *Honey*.

Bishop KIDDER, the once worthy Bishop of *Bis-*

tol: A Man very well read in the Rites, and

Ceremonies, of the *Jews*.

Rabbi Davidb KRMCHI.

L.

Lucius Caelius LAETANTIUS Firmianus. His E-

loquence gained him the additional Name of

86 INDEX AUCTORUM, &c.

Lactantius, and indeed, of all the other Fathers, he very justly deserves to be called, *The Christian Cicero*; being a zealous Imitator, and Admirer, of that noble Orator's Language, and Style.

Mr. *Leibnitz*, a famous *German* Philosopher, the Rival in Fame of Sir *Isaac Newton*.

Mr. *LESLIE*, an ingenious Divine of the Church of *England*.

Rabbi *LIPOMAN*, who wrote a famous Book against Christianity.

The *English* LITURGY, 1660.

Titus *LIVIVS*, apud *Vascol. Paris*, 1543.

Mr. *LOCKE*.

LUCRETIVS, Ed. *Paris*, 1570.

LUX Orientalis. This Book, though but a small portable 12mo, is so very scarce, that I have known it sell for 15, or 20, Shillings several Times.

M.

Tutte le Opere di *Niccolo MACCHIAVELLI*; Ed. 1550, 4to.

MAIMONIDIS מורה נבוכים, Edit. *Buxi*.

Perè *MALEBRANCHE*.

MASSORA magna, & parva. These give an Account of the various Readings in the Bible, and treat about the Points, or Vowels; and why, in some Words, one Letter shall be written bigger, or less, than the rest, which you sometimes meet with, in the most accurate, and correct printed *Hebr. Bibles*, in MS. Copies generally: *Dan. Bomberg*, a famous Printer at *Venice*, published one, in 1526, with the *Massora*, and Commentaries of several Rabbins.

מדרשים,

חזקוני, some of these expository Glosses are very ancient, and curious.

Philip MELANCHTHON: This Name was given him by *Reuchlin* his Friend; it signifies much the same as his true, and proper, German Name, which was *Schwartzerdt*, i. e. *Black Earth*. He was very learned, and industrious, of a peaceful and charitable turn of Mind. He read Lectures upon *Homer*, *Virgil*, *Cicero*, and *Livy*, and explained thoroughly the Greek Text of *St. Paul's Epistles*; oftentimes there crouded to hear him, no less than two thousand four hundred Persons. *Reuchlin* recommended him to the Greek Professors at *Wirttemberg*, where he died, in 1560, aged 64, and was buried near *Lutber*, with whom he had, in his Life-time, contracted an intimate Friendship.

MONCONIS Voyage, Edit. *Lyon*.

Sir Thomas MORE, educated at *Oxford*, where he studied under the famous *Dr. Linaker* his Tutor, and from thence he was removed to *Lincoln's-Inn*. King *Henry VIII.* highly valued him, for his Learning, and vast Abilities, and, at last, after he had already passed through several Dignities, declared him Lord High Chancellor of *England*, which Office he discharged to universal Satisfaction. He died in 1535.

MORHOFFIUS.

Saul Levi MORTERA, a very learned Jew, Master to the celebrated *Spinoza*, wrote a Book against Christianity, entituled, *Providentia divina de Dios con Israel*, drawn up in the most artful, and subtil, Manner imaginable. By the Title I have seen of it in MS. from a learned, and ingenuous, Portuguese Jew my intimate Friend, I think it contains the strongest, and

most forcible, Objections against the Christian Religion, of any Piece yet written.

NACHMANIDES.

NAZAMI, a very famous Persian Poet; my good Friend *Muhammed Cera Dauler* brought with him, amongst other choice MSS. the Poems of this Persian; in some of them he shews a Genius equal (if not superior) to Zadi the Author of *Gulistan*.

GREGORY NAZIANZEN was one of the most celebrated Fathers of the Church, in the fourth Century. It was entirely owing to the Fury, and holy Zeal, of certain of the Grecian Clergy, that the Plays of *Menander*, *Diphilus*, *Apollodorus*, and *Philemon*, and the beautiful Verses of *Sappho*, *Bion*, and *Alceus*, together with other fine Monuments of the polite Literature of ancient Greece, have not come down to our Times. The Priests having obtained Leave of some Greek Emperors to burn all, or as many as they could find, of them; by this Means to substitute in their Room, the Poems of this ingenious Father. A remarkable Instance of their Zeal, and Devotion, and yet, at the same Time, a shameful Testimony of their Fury, and Persecution of the *Belles Lettres*.

ORATIUNCULAE Tres, in 1410, written in an excellent Style; every where breathing the Sentiments of Liberty, and Patriotism.

Magnus GREGORIUS adv. Celsum. Ed. Heseb.

ORPHEUS.

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ORPHEUS.

Publius OVIDIUS Naso.

Pamela.

Sam. PARKER, a very ingenious, and able Writer.

PERSII Satyræ. Paris, 1601.

Dion. PETAVIUS.

PHILO Judæus Græcæ ap. Adrian. Turnebum Paris, 1552.

Joannes Picus Mirandulanus, this promising Genius published at Rome, nine hundred Propositions, which, at twenty four Years of Age, he proposed to defend, taken from all the Sciences, to be publickly debated on by the Learned, whom he greatly encouraged, and supported in a generous Manner. In a Letter of his to M. Picinus, he mentions certain Oracles, in Chaldee, of Aben-Esra, Zoroaster, and Melchior, which rectified, and supplied, what was either depraved, or wanting, in the Greek Copies; he speaks highly of them, and seems to be in Raptures at the Treasure he had found. He was a great Admirer of the Writings of Plato; died young.

PLATONIS Opera, Edit. Serr. 1578.

PLATO Latinè, Ed. M. Picinus.

PLINII Hister. Nat. Edidit Pet. Hardouin.

PLINII Epistolæ, cum Paneg. 1640. Elzevir.

Rabbi Yôsif. Ben PODAT. MS. Heb.

Petri POMPONATII Opera, Bas. 1567.

POSSEVINUS.

Michael PSELIUS, an eminent Grecian Peripatetic, wrote several curious Books.

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R.

RACINE, a famous Tragedian, in *France*; he was a Poet of an extraordinary Capacity, and Genius.

RABIN, *Reflexions sur la Philosophie.*

ראשית חכמה *Hebr.* Vol. MS. penes mes.

Johannes REUCHLIN, born at *Pfortzheim*, in *Germany*, near *Spire*, a very good Civilian, and in short a polished and compleat Scholar. *Erasmus*, in a Letter now before me, dated *Basi*, 1514, speaks of him thus. Absolutissimum virum D. JOANNEM REUCHLIN, tot literis, tot linguis præditum, ut plura corda quam Ennius habere videatur, unicum, meâ sententiâ, totius *Germaniæ* decus, lumen & ornamentum, tam procul hinc abesse doleo, ut ægre literis etiam colloqui liceat. The Emperors, and Princes, of *Germany* honoured him with their Esteem.

Dr. Nicholas ROBINSON, Author of several valuable Pieces in *Physic*.

Christoph. Ad. RUPERT,

S.

SALVIAN de Gubernatione Dei, ad Salonium Episc. A very good Book.

שבת ידוהר MS. *Hebr.* rariss.

SCALIGERIANA, Edit. Col. Agrip. 1667.

SCHAHABÖDDIN, MS. *Arab.*

Johannes Duns SCOTUS Franciscanus, of *Merlon* College, in *Oxford*: He lived in the reign of *Edward II.* being Professor of Divinity. He died at *Cologne* in *Germany* in 1310, or thereabouts. *William Occam*, Doctor Invincibilis, was his Disciple.

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SENECAE Opera, 1639, Ex. Offic. Elzev.

SEPTUAGINTA: Edidit Job. Ernestus Grabe.

Michaelis SERVETI, *Christianismi Restitutio*, printed at *Basil* in 1553: A very curious and scarce Book, wherein the ingenious (but unfortunate) Author appears to have had, even in those Times, a pretty distinct, and clear, Idea of *the Circulation of the Blood*.

SERVIVS, a *Grammarians*, Commentator on *Virgil*.

William SHAKESPEAR, The Genius of *English* Tragedy, born in *Warwickshire*; had a fine and sparkling Imagination, and copied after Nature.

SHASTER. MS. Malab. Ant. rar.

Carmina SIBYLLINA, have been variously printed.

Aloisia SIGEA, A learned *Spanish* Lady.

Dr. SOUTH.

SPINOSA, A Philosopher the World has been very well acquainted with, descended from a *Portuguese* Family, originally a *Jew*, and his Name *Baruch de Spinoza*, but which he changed afterwards to *Benedict*, which in *Latin* is, the same as the *Hebrew Baruch*, i. e. *blest*. One of the most eminent Counsellors of State paid him a Morning-Visit, and found him in his Chamber, in a poor old Night-gown; he blamed him for it, and kindly offered him another: *Spinoza* answered him, that a Man was never the better for having a finer Gown; to which he added, It is indeed unreasonable for to wrap up Things of little, or no, Value in a precious Cover!

Job. STOBÆI Opera quæ ext. Gr. Lat. 1609.

SUETONIUS, Edit. Ven. 1506.

Dean SWIFT, The tutelar Genius, and Support, of the whole *Irish* Nation. An universal Scholar;

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lar ; in short he is, to use the Words of Ju-
venal,

~~—~~ *qualem nequeo monstrare, & sentio tantum.*

The TALMUD, Editionis *Venetæ*.

The TARGUMIM.

TEMPLUM Libertatis: An excellent Compos.
Comœdiæ TERENTII, *Ven.* 1479. Edit. rar.

TERTULLIANUS.

St. THOMAS D'AQUINO, A Man of great Vir-
tue and Holiness: He new modelled the Scho-
lastic Divinity, was of the Dominican Order,
and died in 1274.

Mr. John TOLAND, wrote a miscellaneous Piece,
entituled TETRADYMUS, in which he includes
The History of Hypatia, the best Thing, in my
Judgment, he ever wrote. He certainly was
a learned Man, but not altogether impartial.
Vide Edit. 1720.

Steph. TREMULÆUS.

Vettius VALENS. MS. Gr. perrar.

Julius Cæsar VANINUS a Civilian. The famous
Arpius has written in his Defence, a little Trac-
tate printed in 1712.

Les Oeuvres de la Motte le VAYER. Edit. Paris,
1662. There is another Edition in fifteen Vo-
lumes, in 12mo, which is far the most com-
pleat. Mr. Francis, de la Motte, le Vayer, can
be compared to none but *Plutarch*, for the
Manner, and Stile, of his Writings; And
though he did not study Eloquence, and rhe-
torical

torical Embellishments, in his Works, yet, to compensate for that, he has shewn more Learning, and diffusive Reading, in the best of Authors, than any one Member else, of the *French Academy*. His Physiognomy and Dress made every Body, that saw him, judge him an extraordinary Man. He was of the Number of married Men; for he married twice, the last Time, at the Age of 78, being very much grieved, for the Death of his only Son, who died of a Fever, at 35. He was a learned, and polite young Abbot; and the Father had good Reason to lament the Death of so promising a Youth. His last Wife was *Maiselle de la Haye*, the Daughter of *Sieur de la Haye*, formerly Ambassador, from the *French King*, at *Constantinople*: She was about one, or two, and forty. He lived with her several Years, and at last died, in 1672.

Publius VIRGILIUS Maro, ex recens. *Masvicii*, *Leov.* 1717.

VITA del Cavagliere, Signior *Gioseppe Francesco Borri Milanese*. This Man was a famous Chymist, and boasted, that he was descended from *Burrus*, Governador of *Nero*. He was the Son of Signior *Brandi Borri*, of an ancient Family, in the City of *Milan*; published a Book, with the Title of, *La Chiave del Gabinetto del Cavagl. Gios. Franc. Borri Milanese*, and from this Book the Abbot *de Villars* made a Kind of Extract, in his *Le Comte de Gaballis*, printed in 1670. They are chiefly Letters concerning Chymistry, in which *Borri* was a pretty considerable Proficient. By explaining sacred Things in the mysterious Jargon of certain Chymists, and seeming to found his Religion on the Principles

ciples of Alchemy, he was accused of Heresy, in dissenting from the Faith of *Rome*; and condemned, at length, to a perpetual Imprisonment. He died in the Castle of *St. Angelo*, being seventy nine Years of Age, Anno 1695. He confidently affirmed, one Time, to Mr. *Monconys*, that no Misfortune did ever happen to him, but he was forewarned of it, by the Appearance of a little Star, even though he had his Eyes shut. *Fides fit penes Authorem!*

W.

WAGADASASTIRUM, MS. *Mal.* This curious MS. is divided into six Books, and contains all the *Medicinal Knowledge* of the *Malabarian Bramans*: They believe the supreme God first instituted *Medicine*, or the Art of *Physic*, and that certain of their Prophets communicated this *divine Science*, from *God* to *Man*. Amongst these People the Physician and Apothecary are the same; thus was it in the Days of *Hippocrates*, that great Master of this Art, and several other famous Men among the Ancients. *Vid. Hippocr. Epist. ad Cratevam*. N. B. The Word *Medicus*, used by *Plautus*, has been interpreted a *Druggist*.

Dr. WALLIS, A famous *Oxford* Mathematician, Professor of Geometry, and a severe Antagonist of Mr. *Hobbes*, the *Malmesbury Philosopher*.

Mr. WARBURTON.

Mr. John WESLEY, A religious enthusiastic Visionary, of moderate Parts and Learning, preached a very remarkable Sermon at *St. Maries, Oxon.* It has been printed, but with some Altera-

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Alterations, at least something different from what it was, when delivered from the Pulpit, me teste, tam aurito, quam oculato.

Sir Charles WOLSELEY, Baronet.

X.

XENOPHANES, A Grecian Philosopher of a surprising Genius, began to meet with Applause at the Age of twenty five Years, by his philosophical Studies, and Poems; and continued in great Esteem for above seventy Years. According to *Timæus*, he flourished in the Time of *Hiero*, King of *Sicily*. Some affirm he was a Philosophus Autodidactus, *i. e.* learned from himself, by Thought and much Meditation, all that he knew. *Homer* and *Hesiod*, because of their fabulous Narrations of their Deities, displeased him: He rejected all judicial Astrology, saying that it was impossible for Man to predict future Events: The Moon he conceived to be eighteen Times bigger than the Earth, that in it were Mountains, Vallies, &c. and that it was inhabited by a certain Race of People: This curious particular we find preserved, by *Lactantius*, Lib. 3. Cap. 22. The Answer he made in Reply to a Gamester, who called him a Coward in refusing to play, is very ingenious: I must confess (says this great Philosopher) I am really timorous, and a Coward, with respect unto every Action that brings with it Shame, and Dishonour.

Z.

ZERD HÛSHT, I shall refer the Reader to these Words of Mr. *D'Herbelot*, p. 931.—senti-
ment

ment des anciens Persans qui veulent tous, que Zoroastre soit plus ancien que Moÿse, & les Mages sectateurs de ce premier Législateur—l'appellent souvent Ibrahim Zerdascht, comme qui diroit, Abraham l'Ami du Feu. Edit. Par. 1697. avec privil. du Roy. By some Greek Writers he is called *Zagadus*, and *Zagadas*, and also *Zagalos*.

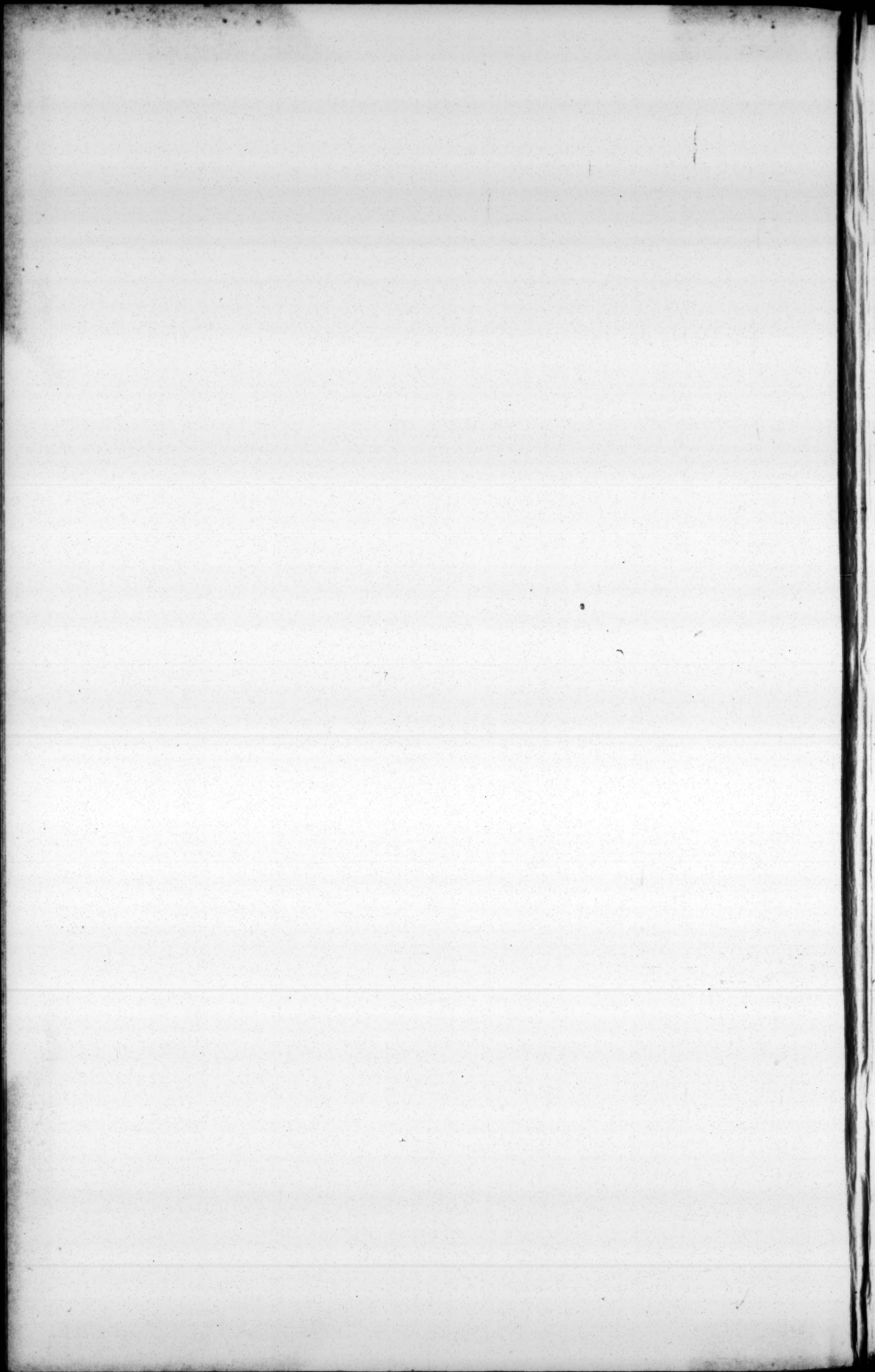
ZENDRAVHESTAH. MS. in the *ancient Persian*,
Exempl. eleg. & rariss.

Si male locata est Opera scribendo,
Ne lectores ipsi locent in legendo. *Mercerus.*

FINIS
4 APR 65



Words of Mr. D. H. H. p. 93. — I shall refer the Reader to these



B.M. 1969